

SALVATION TO  
THE UTTERMOST

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REV. E. A. HAZEN



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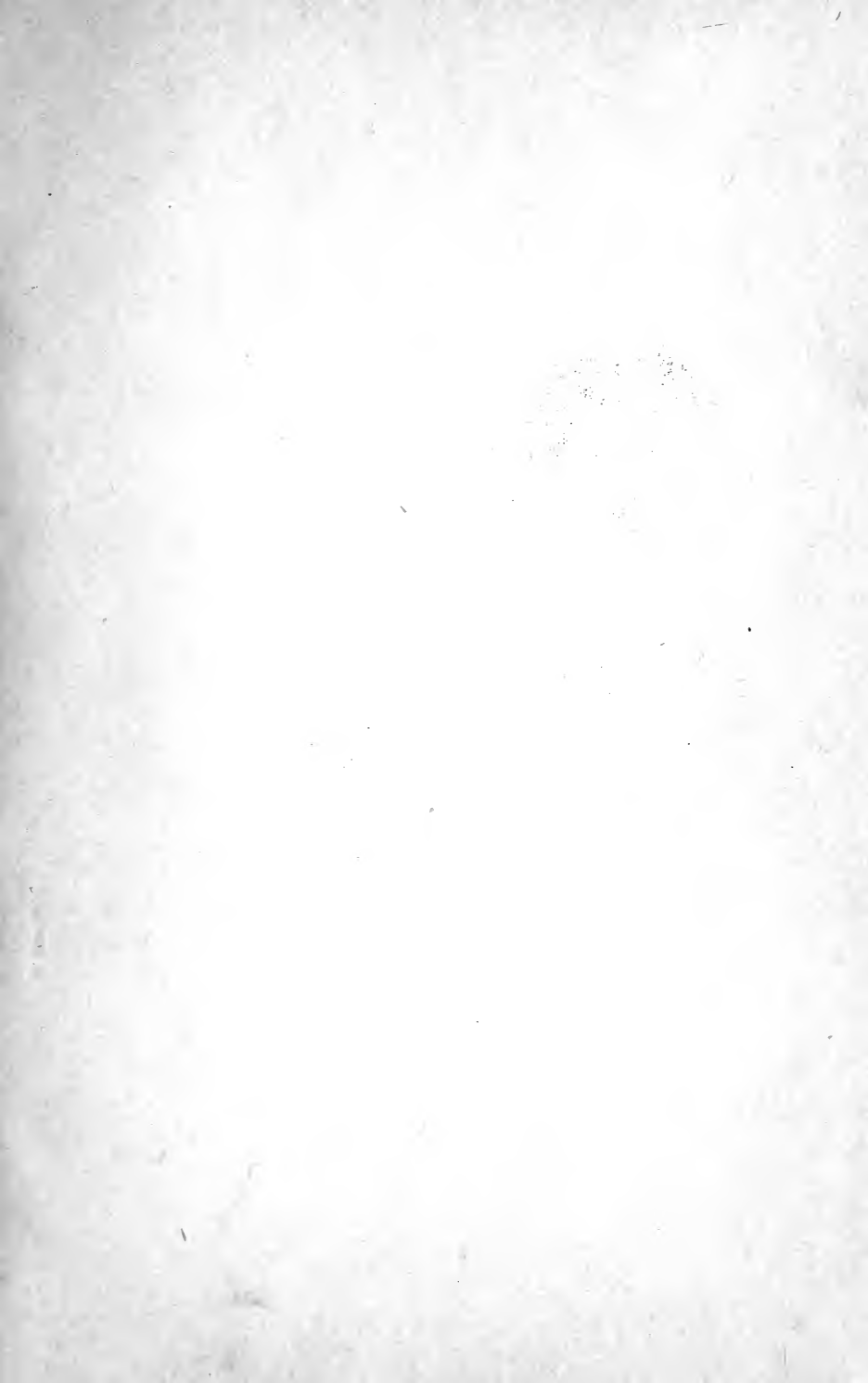


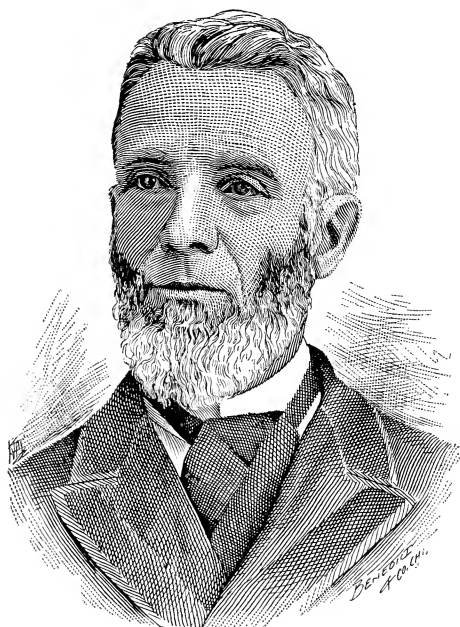












REV. E. A. HAZEN.

# SALVATION

TO THE

# UTTERMOST.

A WORK WRITTEN BY  
REV. E. A. HAZEN,  
OF THE CALIFORNIA ANNUAL CONFERENCE OF THE  
M. E. CHURCH.

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“Salvation, O the joyful sound,  
’Tis music to our ears;  
A sovereign balm for every wound,  
A cordial for our fears.”

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**GIFT**  
**BERTRAM SMITH**

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## PREFACE.

FOR years the author of this volume has dwelt with supreme delight upon the theme—*Salvation to the Uttermost*.

For the last few years he has seemed moved, as by some invisible power, to pen his thoughts thereon for the benefit of others, realizing that they have been of unlimited benefit to himself. From this undertaking he has been hindered hitherto, from two considerations: (1) For want of time, being so constantly engaged in direct efforts to pluck mankind as “brands from the burning.”

(2) He has felt that so much has been thought, said and written, in various forms, by greater minds and more skillful hands, that he has deemed it unadvisable for him to attempt to add anything to the vast river of knowledge from which a thirsty world has been invited to drink, and from which famishing multitudes with joy have drank.

As to the first hindrance, it was removed September, 1885, when he was superannuated by his conference;

but it seemed to him that the causes of his superannuation, and the necessity of his attempting to do something to aid the church in supporting his family, rendered it impossible to do such a work as writing out this subject. But there came a time when his physician decided he must quit all labor, and travel for his health; and in thus doing, when he so far recovered as to be able to write a little each day, then the *moving* to write upon this subject became more imperative. Still he hesitated on account of the second cause of hindrance mentioned before.

On reading the following remarks of Bishop E. S. Janes, this was so far removed as to encourage the writer to proceed. The Bishop says: "No one in the enjoyment of Bible holiness, and anxious for its spread and prevalence in the church and in the world, will doubt but that the circulation of this little volume will do good, will be promotive of the glory of God in the sanctification of his children. In order to this it is not necessary that a book should be better than the Bible, or even superior to the writings of Wesley and Fletcher, or Watson and Merritt and Bangs, and others on this subject. Without claiming this pre-eminence, the work may be highly useful. It may relieve some minds of their per-



plexities concerning the nature of sanctification, the way of its attainment, or its evidences.

“Each author on this subject will secure some readers that would not give attention to the writings of others. Here is a power for good that ought not to be lost. Verily, if there is any subject on which we need line upon line, and precept upon precept, the theme of this book is that subject. If there is any religious truth that should be *urged* upon the disciples of Jesus, with the sweetness of His constraining love, and the solemnity of His Divine authority, it is the truth that Christians *may* and *ought* to be *holy*. O that tens of thousands, *filled* with its *bliss*, and *inspired* by its *power*, were *telling* of its charms and inviting to its pursuit! O that tens of thousands of *spiritual limners*, the Holy Spirit guiding their pencils, were actively and ceaselessly engaged in portraying the glories of this subject to the vision of the church, until *every member* of it, *ravished* by its *beauties* and impelled by its attractions, would aspire to its attainment, by faith enter into its enjoyment, and then join in labors to spread it!”

Impelled as we believe by the Spirit of God to write, and encouraged so to do by this extract from the pen of one whom from personal acquaintance we regard as

one of the most eminent men of God we ever met, we write, praying that the same blessed Spirit which we trust prompts us, may make our words a blessing to the hearts, and mould the lives of many readers into the image of Him who created them.

Though "entire sanctification" is a prominent part, yet it will be observed it is only one feature of our subject. We have endeavored to trace *Salvation to the Uttermost* to its bearings upon all, high and low, rich and poor, noble and ignoble, young and old, the moderate and immoderate sinner. To all such, in the name of God, we humbly commend our work.

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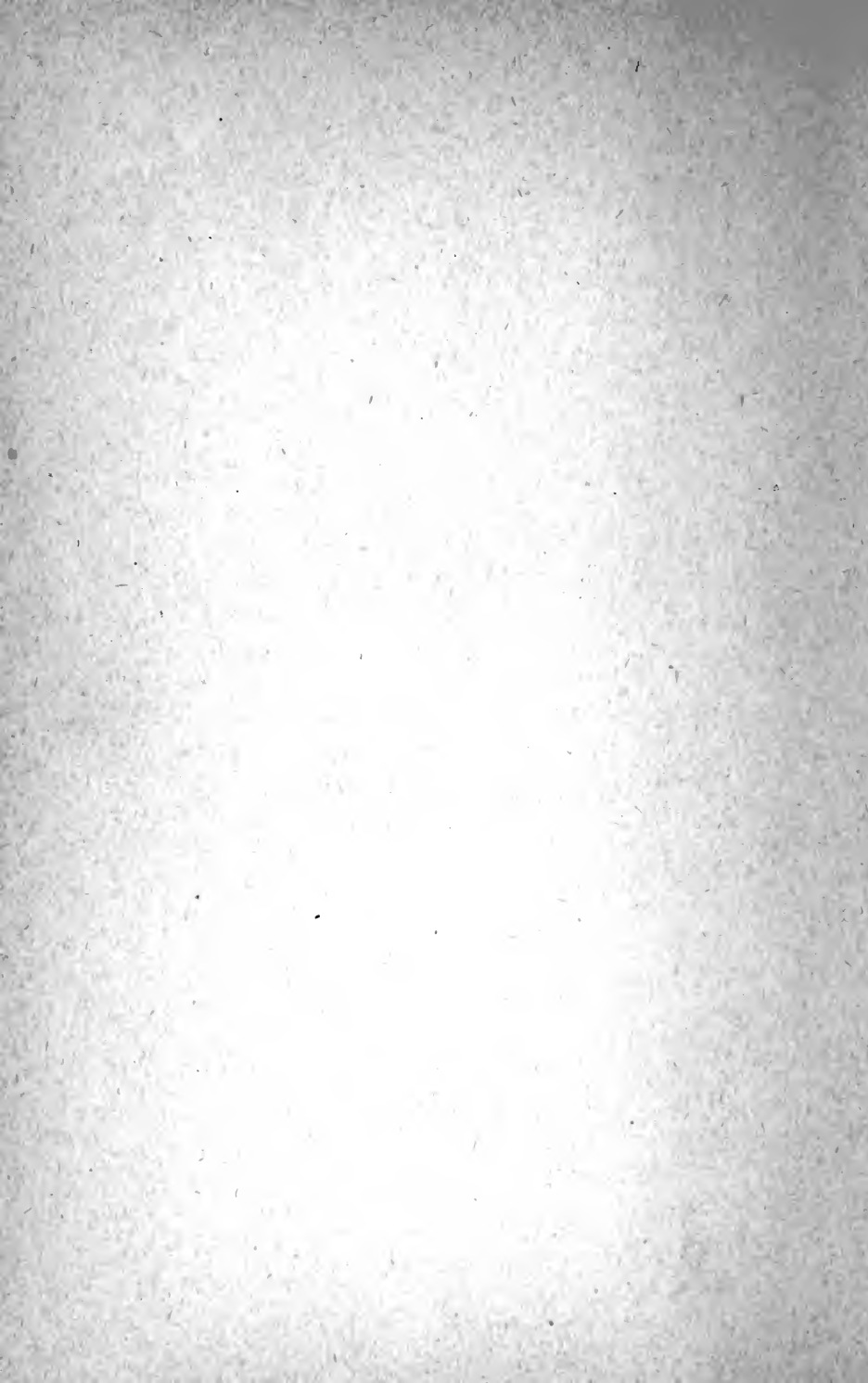
# SALVATION TO THE UTTERMOST.

## PART I.

ITS APPLICATION TO THE LIFE AND EXPERIENCE OF THE AUTHOR.

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## CHAPTER I.

### BIOGRAPHICAL.—PARENTAGE AND CHILDHOOD.

I was of New England stock. According to a family genealogy written by a Judge Slaughter, of Boston, Massachusetts, the name Hazen is of Holland origin. The Judge married a Miss Lucretia Hazen, and seemed to think enough of his wife to trace out and write up her genealogy. Our attention being called to this, and finding that she was of the same original New England family as the writer, we conclude to take the Judge as authority for the name.

He says that, during an early Catholic persecution of Protestants in Holland, the Hazens, with some other families, fled to England and intermarried with the English; that, a short time before the settlement of the New England colonies, these families went back to Holland; and that, with the next emigration (after the landing of the Mayflower) to the Plymouth Rock colony, the Hazens came.

Of this stock, my father, Hart Hazen, was born in Connecticut, January 2, 1798, on a farm about half-way between Hartford and New Haven. My mother, Harriet Adams, was not a very distant relative of John and John Q. Adams, former Presidents of the United States, and was born in Lisle, New York.

In early life both father and mother, with their parents, settled in the State of New York, where they

became acquainted, married and settled on a farm in the township of Virgil, Cortland county, State of New York. There the writer was born, June 30, 1824.

My parents, during my early years, seemed quite religious, and were members of what was called an Open Communion Baptist church, which held services in a schoolhouse about two and a half miles from our home. Elder Hart was the pastor. He was a good man, of fair ability. Grandfather, Jabes Hazen, had one son (Lord) by his first wife, and Luke, Hart, Lucretia, Horace and John by the second.

Uncle Luke, his wife, and my grandmother belonged to the same church as my parents. I think I was quite religiously inclined in my childhood. Though only about eight years old when my parents moved from New York to Ohio, I can recollect, sometime before that event (for the first time in my life), of staying out of the church services, and spending the time in listening to the foolish talk and profanity of George Butterfield, a boy much older than myself; and that I thought it would be *manly* to use profane words. Accordingly, with no occasion or expectation of benefit, except that I thought George Butterfield would think me a *man*, I said: "By Jesus." O! how forbearing and kind my Saviour was to me then; for (as I see now, but did not recognize it then) he sent the Holy Spirit to my heart, to make me feel, O, how deeply, the terrible wickedness of that expression! I soon went into the church services, but I ought to have gone with my parents. Let all parents take heed

by this incident, to see that their children go into church *with* them and *stay* there. And let all children see that they do not *linger* with the wicked, lest ruin *will* befall them. I do not recollect any religious persons of any other denominations than that to which my parents belonged, except a Methodist exhorter by the name of Tryon. He was an earnest, loud speaker, who seemed to possess a zeal and to inspire a spirit which I thought far excelled anything I saw in others. I used to get up into my little chair for a pulpit, and having my two sisters and sometimes my mother for an audience, preach to them (as I said) like Tryon. This may have been (as my brother regarded it) a kind of prophecy of my future life. I had a sister Louisa, two years older, and a sister Lucretia, two years younger than myself (born at the same place), and a sister, Mary Elizabeth, and a brother, Charles Wesley, who were born and died quite young at the same place. I have frequently thought that my father and mother must have had some predilections towards the Methodists, inasmuch as they named one of their children John and another Charles Wesley, while they did not belong to the Methodists. However, I do not recollect to have heard them say anything about that.

I went to school some, at the same schoolhouse where we attended church, to an elderly maiden by the name of Divinity Angel, who taught me my alphabet and gave me my first lessons in reading. I believe she was a Christian, and she seemed to me to be truly

much *like* an angel. I also went two winters, I think, about one and a half miles, most of the time on a crust of snow which would bear me and my elder sister. The snow drifted at times over a stake and rider fence. This school was taught by Charles Sedam, who was somewhat severe in his discipline, though I think quite a good teacher for the times. Think I attended his school two winters and read through Cobb's spelling book, pictures and all, and particularly the pictures. Could then read some in the testament, and a small reader, about equal to the first reader of the present time in regard to the difficulty of reading matter.

The farm on which we lived was stony and somewhat broken, and not very productive. For two or three summers I had aided my father some in hoeing corn, potatoes and garden produce and in haying and other farm work. Was particularly fond of aiding in the sugar bush, especially at sugaring off times (a part of which work I thought I could do well), and father was willing to acknowledge I could, and to let me work until I was satisfied, providing I would keep up the fires during *boiling* time. We had one of the best springs of water, near our house, that I ever saw, and this, with many other pleasant and useful things, gave me a strong attachment to my native home. I was a strong and pretty active boy physically; and, though I have not considered myself of a very brilliant intellect, yet, with the application to study I *generally* if not *always* maintained, there were few who had no

better opportunities for mental attainments excelled me. One of these was my dearly beloved sister, Louisa, to whom I was glad to yield the palm in everything except in mathematics. In that branch I was not willing to take off my hat to any in a long and difficult problem, though in rapid work I might.

In the year 1832, father, to better the condition of the family, as he supposed, sold out my native homestead and moved to Ohio, where his only sister, Lucretia, who had married Jered Barr, had gone. I felt quite an aversion to leaving my native land and friends, more especially Grandmother Hazen, Uncles Luke, Horace and John Hazen, and Uncles Moses and Edward Adams and their families, for whom I had formed strong attachments. My attachment was especially strong for my Uncle Edward whose given and surnames, as well as nature (they say), I inherited. I never thought I had any great love of myself, because I could see *in* myself so many faults, but I had a *very strong* affection for my Uncle Edward, and could see no faults in him. It is said love is blind, and it may be that this is why I could see no faults in him.

But with all these attachments, the thoughts of a *new* home, and forming *new* attachments in the then far West (as Ohio was considered), reconciled me to the contemplated change. So, business being all settled, a two-horse wagon being covered with white drilling, stretched over hoops, and seats prepared for the family, and the necessities for emigration being

provided, special friends having been visited and told adieu, the last meeting and parting at the little church schoolhouse, was a scene that deeply impressed my young heart with the fact there was something *more* than *human* in Christian religion. Such tender expressions of pure affection, and such confident expectations that the little band of Christians, now about to be broken, would all meet again on a brighter and happier shore, to never part again, and that expression of affection and of confidence being given by the parting address of the pastor, and in the songs that were sung in a spirit that made me feel that it was a reality, I could but wish I was one of them.

Then came the time for starting, and (boy as I was), I began to feel some responsibility resting upon *me*, to see that all were aboard, the horses properly attached, and the great journey made safely. We made the first part of the journey to Skeneateles, the home of Uncle Horace Hazen and his amiable wife, whom I had never seen before (though I had seen Uncle), who both received us so cordially, that it made me feel that there were loving hearts in the city as well as in the country, which, for some cause, I before was led to doubt. Staying only a short time at Uncle's, we struck out and traveled through the southwestern part of New York State, and the northern part of Pennsylvania into Geauga county, Ohio, where we found and had a pleasant visit with my grandmother Adams, who had married an old gentleman named Fuller for her second husband; with Charles and George

Adams, brothers of my dear mother, with their families, living on good farms adjoining each other. We enjoyed our visit among them very much. This being ended, we drove on in a north-westerly course through Cleveland, up into Lorain county, Avon township, where we found Uncle Jered Barr, to whom my father's only sister was married. They had the following children: Welthy, Achsha C., Luke H., Charles H., Mary B., Emma L., Lucretia C., and Sarah S. B. Barr. Uncle Jered and Aunt Lucretia belonged to a denomination of Christians calling themselves, and wanted others to call them "Disciples," but as I understand now call themselves "Christians." Uncle preached to a little band of them in his neighborhood. I believe they solicited father and mother to join them, but I understood they made up their minds that if they could not find Open Communion Baptists, they would not join any. It is probable that for *that* reason father backslid and became wicked, and mother became cold and indifferent.

Sometime in the fall of 1832, father bought a small farm, I believe about one and a half miles in a north-westerly course from Elyria, the county seat of Lorain county, Ohio, and we moved upon it. This is a small farm of about forty acres, with a good family orchard, a sugar bush, sufficient to make family sugar, enough improved to raise food for a small family and some to spare, a pretty good house and barn, a wind-fall timber lot, with sufficient pasture on it for a couple of cows and a pair of horses, etc., constituting

a quite comfortable home for our family. On the opposite side of the road from our house, separated from the road by our field (not very wide), is a large and beautiful cranberry marsh, yielding a large quantity of beautiful fruit, free to all around to come and pick to their satisfaction. We children gathered annually all our family wanted to use, and quite a quantity for sale. Thinking this farm not sufficient to support our large and increasing family father went out to work some, while I had to work pretty hard to keep things going at home, so that I had little time to attend school. Do not remember to have attended church any, while we lived there. Here my brothers, George and John Wesley, were born.

After living there about two years, father, concluding that the farm was not large enough to support our family, sold out, and went back to Geauga county and rented a farm of a Mr. Willson, which he, with my help, worked I believe for two years. This place was near Claridon. Here I have no recollection of any religious privileges. School privileges were limited, while the privileges and opportunities to attend dances, and to learn to dance and to frolic generally, were ample. These, I and my sister Louisa, began to improve pretty thoroughly. Here I also became quite profane and took my first lessons in infidelity, in which I seemed to be an apt scholar. I might relate many incidents connected with my life here, but it is the main object of this sketch to illustrate the subject of "Salvation to the Uttermost" by showing



its work in me. Having written sufficient to show how I was continually drifting from God during this period I will write no more of it. In the latter part of the winter of 1836 father concluded, with his family, to emigrate to Lagrange county, Indiana, to which some families with which he had formed some acquaintance had gone, and where he learned from them that there was yet land to be had at government price. So, again our team was rigged for emigration, and on frozen ground the family (now consisting of father, mother, myself, two brothers and two sisters all aboard), were western bound.

Traveling nearly the whole width of the northern part of the State of Ohio, we had not completed the crossing of the Maumee swamp, until the roads had been so thawed as to make the mud fearfully deep and the traveling very difficult, though, as we were informed by those we met and of whom we inquired, "How is the bottom on ahead?" "It is good, but a good way down to it." We found this to be correct information, though not all we received was. We got through safely, however, and crossed the Maumee river on the ice, while it bent fearfully under our load, and we felt when we struck shore that money could not hire us to repeat the adventure. As for me, notwithstanding my wickedness, I could not help but feel thankful to God, if there was one who cared for us, that we were safe on the shore, though deep in the mud. We plodded through the mud of the Black swamp and then, the traveling being so bad, we stopped

at a small hotel, where we and a family from Vermont (Green Mountains), obtained accommodations until the roads should become more passable.

The Lawrence family fell in with us in our journey through the Maumee swamp, and stuck to us until our routes separated somewhere in Michigan. They were a wicked, skeptical family, I think, from the oldest to the youngest member. I improved this opportunity to advance my education in that class of sciences and reasoning. We arrived in Lagrange county, Indiana, and stopped with the family of Amasa Durand, until we could get settled in a home of our own. Amasa was a brother to Andrew Durand, the two owning a saw mill and a tract of good sawing-timber land, and also a pretty good farm each. Father went promptly and looked out and selected a quarter section of land, went to the land office at Fort Wayne and entered it. It was a pretty well timbered, very level tract, of what was called oak openings or plains. It was not as rich a soil as that with but little, and that very scrubby oak, which was considered as good as prairie. But some preferred that with the better timber, because of the value of the timber and wood.

We next went to work in good earnest to put up what was called a double log-house (that is a log-house large enough for two rooms below), a story and a half high. The logs were hewn inside. This was soon up, a floor laid, a roof on, and we moved into it, leaving the finishing for an after consideration. Soon after

our settlement here, a beautiful baby sister came to cheer our family circle, which we called, in honor of our mother, Harriet Eveline.

Amasa Durand and wife, Ira Hayes, wife and daughter, Father Graannis, wife, son Isaac and wife, all in the same neighborhood, were Methodists, of which Uncle Ira Hayes was the exhorter. This, at the time of our arrival, constituted the bulk of the neighborhood. As far as their religion was concerned I, for one, was disposed to give them a wide berth. Soon a large family came by the name of Hoagland, consisting of an old man between sixty and seventy years of age with his wife, his son Jacob and wife, and a ward named Lew Patrick, who all lived together; and another son and wife with sundry children, who purchased another farm. The men were all terribly profane and wicked, and the whole family, jolly, fond of the dance and other amusements, but kind neighbors. Of course I was especially fond of their society, and made Lew Patrick, who was near my age, a boon companion. This summer and fall was spent by father and myself in close and hard work, opening our new farm, building stable, etc., and fitting up our home for the coming winter.

In this neighborhood (about four miles from Lima, the county seat) a part of a tribe of Indians still roamed the forests, and continued to for about a year and a half, when they were removed by the government to the Indian territory in the far west.

During the following summer (1837) there was a

terrible drouth, and the sickliest season ever experienced in the Western States. Father was taken (first of our family) with a heavy ague shake, and it was followed up by a severe attack of bilious fever, with which he came near dying; and, soon after he was taken, I came down with the same fever, and, after some days, was so low that I was thought to be dying, just after father began to mend a little. For a large part of a day the family were standing around my bedside, weeping and expecting me to die, of which I was barely conscious, but was too weak to speak or fully realize anything. If I had died then I should undoubtedly have been lost; but it pleased God in his infinite mercy to order otherwise. Glory! Glory! to His name.

## CHAPTER II.

## SALVATION CAME TO MY FATHER'S FAMILY.

Salvation came to my father's family in 1837.

I stated in my last chapter that Father Grannis was one of the Methodist families composing the major part of the neighborhood into which we moved in 1836. Soon after this he bought a grist-mill property, one and one-half miles west of Lima, and moved onto that. Shortly after settling there he arranged with my sister Louisa to go and teach a private school in his neighborhood, and to board in his family. She attended Methodist meetings with them at Lima, which were held in the court-room. She was converted and united with the M. E. Church. Thus did the Lord open the way of life and salvation to our family. When I learned that my sister had joined what were quite commonly called at that day the "Howling Methodists" I was very angry. She was naturally a very sweet-spirited girl and being two years my junior and, as I thought, a model of excellence I could not bear the thought of being deprived of her society, as I believed I now must be. But on her return home, I found that her disposition (naturally sweet) was now as much sweeter as one could imagine, indeed quite beyond my gross imagination. Her face shone with an unearthly brightness. Her

whole being seemed to me to be so changed that indeed I seemed to myself quite unfit for *her* society, and yet she would, with her naturally sweet sisterly grace, now heightened *immeasurably* by a heavenly glow, so press her society upon me that I could not, with all my aversion to the Methodists, resist her or *her* religion. Soon the leaven of her religion worked upon the family, bringing mother back to Jesus, my younger sister into the fount of cleansing, and both into the M. E. Church.

Just before the sickness to which I referred in the last chapter I was riding upon one horse and driving another into a yard, when the one I was driving kicked me on the left shin-bone, severing a small piece therefrom. Stung with pain and boiling with rage, I caught and severely whipped the horse, swearing profanely, and then tied him in the stable, and went into the house still suffering intensely with pain. Mother tenderly bound up my injured limb, and then gave me such a sweet and heavenly admonition as a *Christian* mother only could give. This was the last admonition she ever gave me, and though I struggled hard and long to shake off its influence I never could fully do so.

As father and I began to amend from the sickness mentioned in the last chapter, my sisters and brothers took the chills and all were very sick a part of each day. Our dear mother kept quite well for several weeks, though working very hard in waiting on the sick, both at home and abroad. One day, I believe

about the middle of July, after doing a large washing and waiting on all the sick at home, and saying, in answer to the question anxiously asked, "Mother, are you very weary?" "O, no, I feel quite well." She then began to prepare for bed, and on attempting to get into bed on the opposite side of the room from that where father and I were in bed, she fell by its side, seeing which father sprang from the bed and went to her relief, and said, "Mother, why didn't you speak?" as he lifted her into bed. She gasped out, with apparently great effort, "I couldn't," and these were her last words. A doctor was sent for in great haste. He came, pronounced her disease, yellow fever, incurable, and about two o'clock next morning mother went home.

By this event I sustained a loss which, at the time, I was too weak to realize; but as I got better, and yet suffered with chills and fever, there was no mother's tender heart to sympathize with me, or with willing hand to sooth my fevered brow.

On the second day after her death her remains were laid to repose in the neighboring cemetery, where they will rest until the resurrection morn.

Whence they shall in full glory rise,  
To meet the Saviour in the skies;  
Where, soul and body, joined again,  
With Christ shall live, and ever reign.

E'en now thy spirit sweetly rests,  
In yon bright regions of the blessed;  
And we will meet again, once more,  
On yonder bright, celestial shore.

We'll meet, but never more shall part  
From those who here are joined in heart;  
And there shall reign, with Christ our King,  
Forever more his praises sing.

Then *rest* thy body 'neath the clod,  
Thy spirit go, to meet its God;  
Thou shalt with Christ, again descend,  
For *all* Heaven's host, shall Him attend.

Then, Mother dear, from glory's land,  
Look out for us, to join your band;  
And evermore the praises sing,  
Of Christ, our Saviour, Lord and King.

This sad event being past, father and I began to recover from the bilious fever, but the whole family had chills and fever, only occasionally broken by the use of quinine during the summer and fall, and, in case of father and myself, this continued nearly the whole winter. Sister Louisa was now installed as principal house-keeper, a position she filled admirably, for one of her age, assisted by sister Lucretia. The lives of my two sisters, as Christians, were excellent, but had little salutary effect upon me for nearly two years. I drove the team taking them to church at Lima, but I spent my time with wicked boys outside of church and Sabbath school until my sisters came out, and then would drive home. Sisters did not interfere much with this course, as they knew if they did I would not take them to church. In the meantime I was maturing, as it afterward appeared to me, quite beyond my age in infidelity and in general wickedness until the spring of 1839, when the prayers and sweet



examples of my sisters prevailed and I began to attend church and Sabbath school. It was ordained by Divine Providence that I became a member in Sabbath school of the class taught by a Mr. Charles Fox, a class leader and exhorter in the M. E. Church. He seemed to know just how to get hold of the heart of such a boy as I was, and was, undoubtedly, led by the Spirit of God in so doing. I soon got interested in committing verses to memory on a strife with the other members of the class. I have often thought that if children could be induced to do this at the present day, and they would commit so many verses that the teachers could scarcely hear a small class recite them all during the time of Sabbath school, it would do them more good at the time and in all the future, than the course now practiced.

Occasionally the teacher would exhort his class to seek the Saviour, giving them instructions how to do it, and offer to pray with them and for them that they might be converted. I soon lost my infidelity and resolved to pray to God in secret for the pardon of sin, and that he would make my heart better (which I now felt was very bad), and that he would help me to break off from all sins, especially from swearing. I was faithful and earnest in this, for about three months, with no success, as I could not break off from swearing, did not obtain a sense of pardon, and my heart seemed to grow worse and worse. I could not understand the cause and began to conclude that salvation was not for me.

During the spring and summer I was engaged most of the time in plowing ground and planting and cultivating corn. I would get fearfully angry and swear profanely at my horses with no cause; kneel at my plow handles, pray for pardon and help to break that habit, and repeat the process over and over. Had some one told me that God would not and could not, according to the principles of his government, answer my prayers, unless I would *openly* confess my sins and my need of a Saviour, and that I believed in Him, I might have been induced to do so. But I had resolved not to let anybody know of my convictions or purposes, and supposed success in this better than obtaining salvation. In the meantime, Father Grannis had arranged that sister Louisa should invite our whole family to go and attend a campmeeting, to be held in July, on Father Waterhose's farm, south side of Brushy prairie, and board at his tent. Sister had obtained the consent of the balance of the family and then asked mine.

My old prejudice against the "howling Methodists" arose, and though I said nothing about it I at once decided that I would not go, but give as an excuse that it was necessary for someone to stay at home, milk the cows, feed the chickens, and attend to things generally, and I would do that. Sister said she had arranged for a young man by the name of Corwin, our new neighbor, to do that. I said I could not leave matters in his hands, but would go and take the family to camp meeting, if they wanted to go, and

then come back and take care of things at home. Sister knew it was not worth while to urge the matter, but I think she did press it at the throne of grace.

On July 6, 1839, according to arrangement, we went to camp meeting, where we arrived when the eleven o'clock sermon was about half finished. I hitched my horses with their heads to the wagon, to feed on hay which I brought for the purpose, and took a seat in the congregation to listen to the preaching. The preacher, though a perfect stranger, seemed to be directing his discourse entirely and personally to me. He said I was trying to obtain salvation with the determination not to let any one know it, but that I never could find it. That I should confess Christ before men or he would not confess me before his Father and the holy angels; that if I did not confess Christ I should be damned in hell forever, describing its torments until I felt that its pains got almost hold upon me; and then said, that if I *would* confess Christ, He *would* confess me before His Father and the holy angels now and again at the judgment, describing that (to me) terrible event, until I felt as though I was there receiving my doom—"depart ye cursed;" and so he went on until he closed his discourse, leaving me to wonder who had been telling him about me. The sermon ended, an appointment was made for preaching at three P. M., and the congregation was dismissed.

I went to the wagon, ate a lunch, and hitched my horses to the wagon to drive home; when (as I

now see it) the Holy Spirit inspired a desire to hear the afternoon sermon. I concluded I could stay and hear the sermon and drive home afterward, and again unhitched and turned my horses' heads to the wagon. Then, what I now recognize as another spirit said—What a fool you are! What do you want to stay here among these “howling Methodists” for? I again hitched up for home, when a stronger desire to hear the sermon seized me and I again unhitched; and, fearing some one would notice my strange movements and think me crazy, I started to the spring for a drink. Having obtained one, I walked out into the woods and saw a company of boys whom I did not know, but discovering that they were jolly fellows I approached and said to them, “Boys, you seem to be quite jolly, and I would like to get acquainted with some such.” One said, “We’re just the fellows for you; make yourself at home.” So they talked and I talked, in language familiar to us all, until they informed me that they had arranged to have a meeting out in the woods that afternoon, that such a one (introducing me to him) was going to preach and that they should be glad to have me take part in the services. I answered nothing, but asked myself, “Good God! has it come to this?” I am bad enough, the Lord knows! But I think not *quite* bad enough to join in a *mock* service of my Maker, and I said, “Good afternoon, boys,” and left them. I had gone but a little way when the trumpet sounded for services at the ground, and it seemed to me that if Ga-

briel's trumpet had sounded it would have been to me scarcely more solemn.

Thus did the long-forbearing God, make use of everything to bring me to his loving arms.

I went to the ground, deliberately selected a seat on the roots of a large sugar-maple tree standing at the end of an aisle back of the congregation, from which I thought I could easily retreat, if the fire became too hot for me, and go home. There I sat and another preacher threw hot shot at me during his entire discourse, during which I several times attempted to arise and flee, but seemed chained to the spot. Immediately on the preacher taking his seat, Aaron Wood, the presiding elder, jumped upon one of several mourners' benches and exhorted, with mighty power, sinners to come forward to seek salvation, and Christians to go out and bring them forward. Soon I saw my sister, from the lower end, start up the aisle and I knew she was coming for me. I would have given almost anything to have been away from there, but it seemed that even my restive pride said it was cowardly to run from my sister. She came to the aid of the Spirit which was striving with me to keep me there while old nature said within, "No, sister, I *won't* go to that despised Methodist mourner's bench!" But as she came near the big tears began to roll down her cheeks, and while she said not a word, her tears pleading louder than words, she extended her hand and I took it. At that moment, and in that act, I surrendered everything, not to my sister, but to God

who had used my Sabbath school teacher, Father Grannis' invitation, my sister's prayers and sweet heavenly life, with every conceivable agency and instrumentality, and finally my sister's tears, supplemented by the direct agency of His Holy Spirit. To *Him* I surrendered and said, "Yes, Lord, I will go *anywhere* and do *anything*, only *save* me."

With this state of feeling I rather fell upon those kneeling at the mourners' bench, which to me was equivalent to the cross of Christ, by which: "The world was crucified to me and I unto the world."

The first man who came and knelt at my side, threw his arms around me all trembling with emotion, was brother Holcomb, who taught the school I attended the winter before in Lima, who was a dancing master, and of whose conversion I had not heard. Now he was so soundly converted as to pray most earnestly for my salvation and instruct me how to find the way to Jesus, the sinner's friend. Oh, how it encouraged me to trust Him who had wrought such a change in my *teacher* in science and folly, to effect a similar change in me.

The next to kneel by, pray for and instruct me in the way of life and salvation, was a Horace Bartine, who, the last time I had met him, gave me my last lessons in infidelity and thought I had graduated as a pretty ripe scholar. He also was about the best hand I ever met to amuse a crowd by singing comic songs and telling funny and comic stories. Now, he was telling me of the great change that God, whose very

*existence* he had taught me to deny, had wrought in him. Surely I could not *doubt* but that change was *too* wonderful for any one *less* than an *infinite* God to perform. And now that God, infinitely good and wise, infinite in all His attributes and resources, was using these men and means to inspire hope and confidence in Him to whom I was looking for hope and salvation. Glory, *glory*, to his name! How could I longer doubt but that God who had done such things for these, and in His providence had brought them as object lessons to inspire my faith could and *would* save me.

At that altar meeting I seemed to obtain no relief from the burden of sin which I then felt was intolerable. When the meeting closed, after eating a little supper, Horace Bartine came and invited me to take a walk with him, and we went out into the grove, where we knelt, and after he had prayed he urged me to pray for myself, when, for the first time in my life in the known presence of another, I attempted to offer a prayer to God, though while at the mourner's bench I believe I did, in an ejaculatory manner, cry out, "God be merciful to me a sinner," and other like expressions. Still I received no relief, but darkness, like a pall, seemed to settle down upon me.

It is evident to me now that the powers of darkness were mustering all their forces against me, and that God permitted them for a time to hold me under their power, so that I might see the necessity of more fully relying on Him for deliverance, and that when it came it was wholly of the Lord. Brother Bartine and I

walked back to the encampment and found that instead of preaching prayer meetings were being held in each tent all around that vast encampment, and that in each tent a "mourner's bench" or benches were prepared to which seekers of salvation were invited, and praying bands were prepared to pray and labor for their salvation. As we approached we paused a moment to behold and contemplate the scene, the most wonderful I ever beheld. When we entered a large corner tent, I resolved with all my power of desperation never to come out until I obtained mercy, if there was mercy for me. Prompted by such determination, I bowed at the bench where several other seekers of salvation were already bowing, and soon seemed to become so earnest in my own salvation as to lose all consciousness of my surroundings.

Just after midnight I came to myself and found myself standing upon my feet, not knowing how I attained that posture, and six young men standing around singing, when their voices seemed to strike my ear with unearthly sweetness. I looked up, and the tent walls seemed to shine with unearthly brightness and the faces of those around bore the same heavenly glow. I asked myself: "What means all this? Where am I, on earth or in Heaven?" When a voice seemed to speak within, in accents clear and satisfactory, "The change is in *you*." At this I shouted, in olden Methodist fashion, though I had neither loved nor learned it hitherto. A sweet, blessed calm settling down upon me soon, with a peace that pas-



seth understanding, and joy inexpressible and full of glory, I went to the tent of Father Grannis and called him. He answered, "What, Edward, has God blessed you?" I said, "Bless His name he has!" He shouted, "Glory!" and sister Louisa threw her arms around my neck and wept tears of joy. Then Father Grannis showed me a spot where I might rest until morning, which I improved until break of day, when, all being quiet around, I slipped out and walked (or almost flew) to the woods, where I joined my voice with those of the birds and trees and the rising sun to praise the God who had made us all, but had redeemed and saved *me*, which none of *them* could say. There I prayed and gave thanks, then went back to the camp where nearly everyone I met called me *brother*, which sounded sweeter to me than anything I ever before heard. That morning, being Sunday, I spoke in a large love-feast, and united with the M. E. Church, July 7, 1839.

## CHAPTER III.

AT THE LAGRANGE COLLEGIATE INSTITUTE AND AT  
THE INDIANA ASBURY UNIVERSITY.

Our last chapter left the writer at a love-feast in campmeeting, near Brushy prairie, Indiana, July 7, 1839. This meeting was one of the grand conquests of the children of light over the powers of darkness. Many trophies were won to our Immanuel, one of whom was the writer, who enlisted for life in the service of Him whom he was now rejoiced to acknowledge as his rightful Sovereign. He was then told that many of his former associates predicted that they would soon have "Ed" in their ranks again, but he is still able to rejoice that they proved to be *false* prophets; and, after fifty-three years of experience in the service of his king he is able to say, "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Father was not converted at that meeting, though deeply awakened. The meeting being ended we went home, but for days I could hear cries for mercy from seekers, songs and shouts of praise from new born souls, and of victory gained at some point in the

battle that seemed to still be raging, against the powers of darkness. Arriving at home, I felt it to be my duty to make an effort to establish family worship. This was a hard cross, but I took it up as follows: I told sister Louisa of my convictions and she said she had felt the same. I proposed that we should take turns, at one time she should read and I would pray, and at another time, I would read and she should pray. To this she agreed. I then asked father's consent and he readily, and apparently with deep emotion, agreed, and we entered upon the arrangement, generally all singing a verse or more, and occasionally calling on sister Lucretia to lead in prayer. This was quite a revolution in our family.

We were all at home during the summer and fall, when I went to Ontario to attend school at what was called the Lagrange Collegiate Institute, under the management of the Presbyterians, a Rev. Mr. Steel being the principal and pastor of the church in that place. I boarded in the family of a Mr. Seymour, consisting of the father, mother, two sons and two daughters. Mr. S—— was a school teacher in the town school, and a deacon in the Presbyterian church. There were very few members of the Methodist church there, the town being started by a wealthy man named Jenks, on a large tract of land of which he had become possessor, and on which he formed a colony and the town from inhabitants formerly of Ontario, New York.

My education, up to this time, was very limited, and

what little I had was very incorrect, being obtained, at terms of short annual intervals, and at district schools incorrectly taught in many respects. Under the instructions of Mr. Steel I laid a better foundation for an education.

During the spring, summer and a part of the fall (1840), I worked at home on the farm. We had a class and prayer meeting weekly at the residence of Amasa Durand, which I often led when the exhorter, I. Hayes, who was the real leader, was away. During the early part of this summer the favorite child of our family (and I might say of all who knew her), Harriet Eveline, bade us good bye and winged her way to meet her mother in the paradise of God.

At a camp meeting held in our own neighborhood during this summer father was converted, and thus our whole family (as far as we then considered them of sufficient age), was converted, and on the way to heaven. Late in the fall of 1840 I returned to school at Ontario and continued during the winter and I believe until the early spring.

During this winter Mr. Steel held a series of meetings in the college chapel. At this meeting he said I was his principal assistant. I did become much interested in the conversion of my school mates, most of whom were members of Presbyterian families. Mr. Steel invited them (with considerable earnestness, for a Presbyterian of that time) to come forward to what he called the "anxious seat;" and, though I did not like the name quite as well as I did then that

of "mourner's bench," I became quite anxious that they should come. On the first invitation none came. On the next night he got me up into the stand with him and said, "After I invite persons to come to the 'anxious seat' I want you to follow with an exhortation for them to come." So I received my first license to exhort from a Presbyterian minister in the year 1841.

He urged his invitation for sinners to come and, none coming, I did not wait for him to get through but went out into the congregation and exhorted especially my fellow students to go *with me* to the "anxious seat." Two went with me and others followed. I got them seated and went for others, which Mr. Steel seeing he continued to exhort, giving me no chance only as I would throw in a word or two as I went along the aisles, which at first I feared might interrupt him (though I knew it would not interrupt a Methodist preacher); but I found it did not stop him, and so he proceeded and I proceeded until the "anxious seat" was well filled and then I stood back to see what he would do with them.

He then asked me to commence at one end of the seat and speak a few words of encouragement to each one while he took the other end, and when we met he asked me to pray. I had not been accustomed to pray standing and thought I could not do so, and I said, "let us all pray," kneeled down and all followed suit, Mr. Steel included, and we had a precious season of prayer. That kneeling was a precedent for the

*anxious* during the balance of the meeting. Several professed to experience a hope that night, and I stated that I felt an *assurance*, having the testimony spoken of by Paul as the "Witness of the Spirit, that I was a child of God." I urged all my young friends to not rest satisfied without such a witness. The meeting continued quite awhile, and I worked in it with increasing interest, Mr. S. asking me to do so in my own way, while I was careful to work as I thought the Spirit directed, and never heard of his objecting, but he did thank me for bringing some Methodist fire into the meeting. I have no doubt but the young people felt thankful that I prayed some of the fire of divine love into their hearts, and that I had urged them to seek for the witness of their adoption into the family of God. After that night many of them bore clear testimony that they had received such a witness.

Soon after that meeting closed, which resulted in the clear conversion of quite a large number of students and in greatly refreshing the members of the church, Mr. Steel came to my room and said Mrs. Jenks had made a party for her son and daughter, and authorized him, for her, to invite me to take charge of religious exercises on the occasion, in consideration of the fact that I had been instrumental in bringing her children and many others to the Saviour. I considered this a beautiful token of Christian regard which I could never forget.

A short time after this Mr. Steel came to my room

and said: "Brother Hazen, I don't think the people of your church are doing for you what they ought to assist you in getting an education. I am authorized to say to you, if you will join the Presbyterian church, Mrs. Jenks will furnish you means to take you through a classical and theological course of study in college." I said I was much obliged to Mrs. Jenks but I could not accept her offer; as the Methodist church had been the means, under God, of bringing me and my father's family to Christ I thought all there was of me belonged to that church.

In the spring of 1840 sister Louisa was married to Enos Hayes, and on January 6, 1843, she died, singing, "All is well."

In the spring of 1841, after I left school, father told me that he probably should never be able to do much to start me in the world, but thought he could get along without any more help from me, and if I wanted it he could give me my time from then until I was twenty-one years of age. I thanked him, and said I thought I would learn the carpenter trade. Accordingly I engaged to work for Leroy Nott, who was to give me eight dollars per month and instruct me all he could in the business. He was a first-class carpenter, but not a first-class joiner. However, he kept me most of that season at framing, was faithful to his promise to instruct me, and I got to be a pretty good framer and learned something of joiner work. I went to school again at Ontario during that part of the year when it was too cold to work out of doors,

and then in the season of 1842 worked for a brother Smith for ten dollars per month, until cold weather. He was a good joiner, but not a very good framer, and though he took jobs to put up frames and finish off the buildings, yet he did me the favor to let me practice my skill in laying off and putting up frames and instructed me all he could in joiner work. Then I went to school again at Ontario during the winter season. A Mr. Patch was the principal that year and still continued for a long time. He was an excellent teacher, managing the school well, assisted by his wife. During the summer season of 1842 (3) worked for brother Smith at twelve dollars per month and got the trade of both carpenter and joiner so that he gave me the entire control of building and finishing a very good farm house for a brother Hamilton during the latter part of the season. During that season I saved enough money to take me through the balance of the school year.

Soon after my conversion I felt it to be my duty to prepare myself for the ministry, but could see no way open for me to obtain the education I needed to prepare myself for that calling. Though I was aware that hitherto the ministers of our church had done good service, as a general thing, with but little education, yet I felt that the time had now come that they ought to be better educated. I felt that the better education was especially needful for me, if I would be an efficient minister. Accordingly I felt called to prepare for that which has always seemed to me the



grandest work that ever fell to the lot of man. During the year 1842 I was licensed to exhort, and in 1844 the church wanted to license me to preach, but I said I could do all the preaching I wanted to as an exhorter until I was done going to school.

After the school year closed in 1844, I, with my brother-in-law, E. Hayes, and his brother Edward, went to Ann Arbor, Michigan, to get work at carpentering. We soon engaged work on a large flouring mill which lasted until fall. On leaving home I made up my mind that, in going to a new place, I would let no one know that I felt called to the ministry, and thought if no one said anything to me about it my convictions of duty would soon wear off and I would continue to work at my trade. I went to church on the next Sabbath after our arrival in Ann Arbor, and after preaching, the pastor, Crippin, announced class-meeting in several rooms at the close of the service, and I went into room No. 1 in the basement of the church. I related my experience, as I thought in a very common-place way, careful not to *intimate* anything about my call to the ministry. After the meeting closed the leader, W. Collins, introduced himself to me and asked me to take a walk with him. I accepted and we walked but a little way when he suddenly turned upon me and asked: "Brother, have you not felt that you were called to the ministry?" I looked at him a moment in silence and answered: "Yes, and you are God's high-sheriff to arrest me." Then in the kindness of a sympathizing brother he told me

his own experience in that matter, and that he was now a student in the State University preparing for the ministry. I then acknowledged the whole matter, and said, "I see that I can not flee from God, and I surrender. If the Lord will open the way for my education for the ministry, and then open my way *into* it, I will walk in the way." He said, "That is right," and from that time he became an intimate friend and a trusted adviser, until I left that place.

Early in the fall I returned to Ontario to school and stayed there until the close of the school year, when I engaged in carpenter and joiner work with Bro. W. Jenkins, a local preacher in our church in that place.

During the year 1845 the wife of Rufus Patch, the principal, died, and he asked me to room with him for company and to assist him as much as I could in the school, which I did. From this time, I went to school at the Institute, working at my trade or teaching school at intervals as was necessary to meet expenses until the summer of 1846.

Then, at a quarterly meeting, I met a Bro. Bayless, agent of the Indiana Asbury University, who had come in place of the presiding elder to attend the quarterly meeting. He asked me what I was doing? I answered that I was attending school at the Lagrange Collegiate Institute to prepare myself for the ministry. He asked, "Why don't you go to the Asbury University?" I said I had not means to pay expenses. He said I could pay expenses there as well as here, offered me a scholarship, made my way clear, and

I went, deeming this another among the many openings of Providence for my education.

I started in at the opening of the collegiate year, 1846 and 1847, in the freshman class with about one-half year's study to bring up, which the faculty said they thought I could do during the four years of the college course. I brought up the whole deficiency in the year, and entered the sophomore class regularly the next year. I think I erred in attempting to do that for I came near ruining my health, besides I was not as thorough in my studies as I might have been. The latter I remedied by extra reviews during my sophomore year, and in part restored my broken health by going to work during vacation at my trade on a new edifice for our church.

When I started for the University I had only a horse and saddle and a little more money than would bear my expenses down there. I rode my little horse from Lagrange county, via. Fort Wayne and Indianapolis to Greencastle, following the advice of Bro. Bayless. Soon after my arrival Prof. John Wheeler bought my horse and saddle, paying a good price in board at Father Talbott's, in books which I needed to study, and a little money, with all of which I had no idea I could pay my way more than half of the year, expecting then to be obliged to leave and teach a district school to obtain means for going farther. But soon another providence interposed. Prof. Wheeler was carrying on, in one of the University rooms, a boys' school, hiring students of the University to teach

in it, some one and others two hours each day. A Bro. Hass, who was now a senior, wanted to give up his position in that school and Prof. Wheeler offered it to me, which I gladly accepted. This enabled me to pay my way through the year. For sometime I had been convinced that, though I had the witness of the Spirit that I was a child of God, yet, there were evils lurking within from which I fain would be free, and from which I had learned from the word of God and from Methodist authors it was my privilege to be free. After I started in at the University, I began to seek most earnestly for this freedom. On Christmas day, 1846, I sought it with earnestness bordering on desperation which continued until midnight, being Saturday, when, almost in despair, concluding that it was not for me, kneeling at a chair with my bible before me, I cried, "O, Lord! Guide me to some passage in thy word which will lead me into the possession of the blessing I seek." I opened my bible, when my eyes fell upon the following: "Blessed are they which do hunger and thirst after righteousness, for they shall be filled." I cried, "O, Lord Jesus! these are thy words, and I believe them." And O! such a *fullness* came into my *whole being*, as was inexpressible and full of glory. It was quite overwhelming. This Saturday night was the counterpart to the night of my conversion. There, at midnight, I came to Christ, laboring and heavy laden, and he gave rest to my soul. Now I came to him for deliverance from *all* unrighteousness and to be *filled* with righteousness and it came

in *all its fullness, power and glory*. Of this I had just as clear and full a witness of the Spirit as of my conversion.

The next morning, as I was going up to class meeting, the thought came to my mind that I ought to tell the class what God had done for me the night before. Another thought came: "That I was the youngest member of the class, beside which, President Matthew Simpson is the leader and none of your class ever claimed to have obtained such a state of grace, and it will savor of pride for you to make such a profession; besides this, it will be better for you to wait awhile and see if you can live a life consistent with such a profession, and let your life testify to that high attainment." This seemed reasonable and I went to class, told my usual experience, and set down, but O! such condemnation and darkness as fell upon me I had never felt before since my conversion. I earnestly asked the Lord to show me the cause. Faithful to His promise he sent His Holy Spirit which said, "you did not confess what I did for you last night."

I sought for the restoration of the blessing at many times afterward, but though I sometimes hoped I had received it, I never obtained a clear evidence of the fact until the period which will be referred to in the proper place. I think that if I could have had proper instruction and encouragement on that subject at that time I should not have lived so long destitute of that *feature* of salvation to the uttermost. Though I was surrounded with some of the ablest Methodist min-

isters and members of the age I seldom heard it *referred* to in a sermon, and do not recollect to have heard any one give clear testimony to its possession, until I sought again most earnestly, and I obtained the clear evidence that I was "cleansed from all unrighteousness," having entered upon a solemn covenant with God, that if he would restore to me the joy of that *great salvation* I would profess, confess, and preach it. I am certain that I never saw anyone invite christians to come forward to seek that great blessing until I did it in 1853.

It seems to me now, when I look back upon the men and means with which I have been associated, that these things ought not to have been so. I write these things not to reproach those noble men who preached to me the gospel in my early life, but to admonish myself and others of the present day not to fail to seek the blessed experience of entire sanctification, until they obtain it; and then, by every rational means, urge others to seek it, giving them the same opportunities to do so as have proved most effectual in bringing sinners to Christ for pardon and regeneration, and (where they have been used) in bringing Christians to the attainment of this perfect *state* (not degree) of grace. I am satisfied that if this was the *general practice*, as well as the faith of the church, there would be more in it who would experience, profess, and live in that blessed state of grace. Then would there be less coldness, less strife and contention; and more faith, love, peace, joy and fruit in

the church, and it would have greater power over the world.

During my first year in the University J. H. Hull, an able and faithful man, was pastor of the M. E. Church.

## CHAPTER IV.

MY SECOND YEAR IN THE UNIVERSITY AND THE NORTH  
INDIANA CONFERENCE.

During my second year in the University J. C. Smith was pastor of the church at Greencastle. He was a scholarly man, a very faithful pastor, an able and sometimes a powerful preacher, but generally considered rather dull in his manner for those times of lightning and thunder. The faculty of the University was—Matthew Simpson, president; Wm. C. Larrabee, professor of mathematics; Cyrus Nutt, professor of Greek; John Wheeler, professor of Latin; Charles Downey, natural sciences, and Joseph Tingley, tutor and instructor in vocal and instrumental music. We had a fine lot of students for the times, and the faculty was excellent.

I considered myself highly favored to be thus surrounded. During this year I worked some nearly every day at my trade in the shop of Mr. Walls, to give myself healthful exercise and to assist in paying my way. I also went out into the country near the residence of Wm. H. Good, presiding elder of the district, to exhort and to superintend a Sabbath school. By so doing I became intimate with that excellent man and minister and with his model family. To sit under the instruction of and to be associated with such persons as these I have mentioned was a constant



benediction. Especially is this true of having President M. Simpson as my class leader, the best I ever saw. When any of the professors could not attend a recitation in any class that class considered it an especial favor to have the president instruct them.

During the winter of this collegiate year there was one of the most glorious revivals of religion I ever witnessed. It commenced by a series of services held by the pastor of the charge and members of the faculty, in the college chapel, for some time with little apparent effect. I roomed in the college building with two young men (Heatley and Frampliter), janitors of the building, for whose salvation I became especially anxious. I obtained permission of the faculty to hold a prayer meeting in an upper room of the college building each morning at six o'clock while the protracted meeting continued. I had this announced in the congregation at the evening meeting, and the next morning about thirteen students assembled, among whom were my room-mates and two other unconverted young men. After reading the bible, singing and prayer, I exhorted those present who had not the knowledge of their pardon and regeneration to come forward to a seat which I designated and seek salvation. All present who were unconverted came and kneeled at that seat deeply convicted, and all others present kneeled with them and engaged in prayer. The meeting continued for just an hour. Before it closed I asked any of those who came forward seeking to tell us if they were blessed. Heatley gave clear testimony

of his conversion. Each of the others spoke, saying that they were not yet satisfied, but that they intended to seek until they found the Saviour. We closed realizing that it was good for us to be there. The next morning and each succeeding one, the room, was well filled and at each meeting more or less were converted, until 'all seemed to feel that the place was sacred. The first report of the results of this morning meeting greatly encouraged the evening meetings, and after a few days conversions began to occur in the chapel and at afternoon meetings at Mrs. Larrabee's female seminary until the whole town was ablaze with revival fire. The morning meetings were continued for some time in this upper room after they were discontinued in the chapel, and several were converted therein.

After the meetings had continued in the chapel until it seemed that the people generally must be about tired out, and that nearly all in attendance must be converted, though the attendance was large; after Professor Nutt had preached, the preachers on the rostrum, were consulting whether or not to have altar services. Just then, while a breathless silence pervaded the congregation, doubtless occasioned by the suspense of waiting the decision of the ministers; a young man, well known to all as a remarkably calm and quiet man, who, during the series of meetings, had resisted every effort to get him to move for salvation, broke out in exclamations of Glory! Glory! Glory! and clapping his hands. This sent such a

thrill through the congregation, I think, as is seldom felt. The consultation was soon ended and the invitation to the altar extended, and it was literally crowded with earnest seekers, many of whom were converted ere the meeting closed. When an opportunity was given, young Washburn, who had so unceremoniously broken up the consultation, explained that, while it was going on, he made up his mind that if invited he would go forward, when, quick as thought, glory so filled his soul that he could not suppress *exclamations* of Glory! I hardly need say that, after this explanation, I never heard of the faculty arraigning him for disturbing the meeting.

On the Sabbath after the protracted meeting closed we had a sacramental meeting such as I never expect to see equaled, until I, with all the sacramental hosts, drink the wine new with the Master in His kingdom.

After, apparently, all who would had partaken, Dr. Simpson arose, and in his inimitable manner invited any poor trembling seeker of salvation who might be present to come and partake the emblems of the broken body and shed blood of Christ, explaining the appropriateness of so doing so clearly that none could reasonably doubt. Several came, among whom was Thomas Lowery, who, kneeling at one extremity of the altar, in taking the *emblems* received by faith the salvation purchased by the shed blood and rejoiced in God his Saviour. Thomas Lowery soon afterward left the world in triumph. This was a remarkable

*seal* of God's approval of the act both of administering the sacrament to and of its reception by penitent seekers of salvation.

After the revival was passed and the usual lull had come, one Sabbath evening when J. C. Smith had preached and the congregation was nearly all asleep or as near it as possible, he asked Dr. Simpson to close after him. He read a hymn, and, contrary to his usual habit, closed his hymn-book over the index finger of his left hand and began to exhort, and with overwhelming power soon brought the whole congregation to their feet, and with bated breath were either leaning forward over the seat in front of them or pressing into the aisles of the church and toward the altar, when he cried out with such a moving voice as I have thought none but he possessed, "Yes, precious souls, come to Jesus!" And the altar was crowded with deeply penitent seekers.

O! how I regretted, that the church was not ready to gather that harvest so wondrously cut down before it! But it was so and I relate the circumstance to show the power of that man of God, and to admonish all Christians to be always ready to pray and work for the salvation of souls, as certainly they may be by the enabling power of God, which he is always ready to bestow for the asking.

I will give another illustration of Dr. Simpson's power to sway an audience. On the return from the Mexican war of Colonel James Lane and his brave band of soldiers to their home in Putnam county,

their fellow citizens determined to give them a welcome home. They prepared a large barbecue, with a speaker's stand and seats for a large audience in a beech and maple grove, for which that country was then celebrated. A general invitation was extended and a large assembly gathered from the county around, and distinguished men from Indianapolis, Terre Haute and other places were there; but of all the distinguished orators, for which Indiana was then somewhat celebrated, Matthew Simpson, a Methodist preacher, was chosen to make a *welcome home* address. Just as he got fairly under way one of those sudden rain-storms for which that country was also famous came up threatening to submerge the gay audience in a shower; when the speaker paused and said, "I think the ladies of this audience had better go to yonder barn for protection." Cries of "*Go on! Go on!*" came from all parts of that vast audience, and the speaker went on until the clouds gathered blackness and large drops began to fall, here and there, and the speaker again paused and cries of "*Go on! Go on!*" rolled up, and the audience being *spell-bound* upon the words of eloquence and patriotism which fell from his lips more *perfectly* overwhelming them than the storm *could* have done. As if with reference to the patriotic scene which confronted it the storm-cloud broke and separated, and while the rain fell apparently *profusely* on the right and left only enough fell upon the audience to sprinkle them with a fresh baptism of patriotism.

On another occasion Dr. Simpson had preached to a

very large congregation at a camp meeting one of his incomparable sermons, and the presiding elder (Wm. H. Good) called on Aaron Wood to preach at three o'clock P. M. to about the same audience, when he said, "O, I can't preach in the shadow of such a sermon." Good replied, "If you can't, who can? You *must* preach." All the ministers present sustained the decision of the presiding elder and Wood yielded. He went directly out and spent his time until the afternoon service in God's auditorium, and and when he returned we beheld his face "as it had been the face of an angel," and he preached so that none could decide which was the greater sermon, that of the morning or afternoon.

These men and things were only *samples* of object lessons which God, in his kind providence, brought before me to mould my whole being so that He *might use* me somewhat to promote His glory and kingdom.

With all these indeed I am small,  
But Christ, with these, is my all in all.

During the spring and summer of 1848 I taught school in the Brick Chapel neighborhood, boarding with the family of Israel G. Lewis. He was a local preacher, Hezekiah Smith the preacher in charge, and Samuel Cooper, Jr., the assistant preacher, on the Greencastle Circuit. Soon after I came I commenced a series of meetings, during the time that intervened between the appointments of the circuit preachers, which occurred only once in two weeks. Before Samuel

Cooper came around to his appointment I had a revival well under way, several having been converted and the church members pretty well endowed for the work. Although I had not consulted either of the preachers, and I was only an exhorter, they did not seem to think I had gone outside of my prerogatives in commencing a meeting, but joined in heartily, insisting that I should still keep the lead of the meeting as I had started and got it under way. The meeting continued for about three weeks, and resulted in the conversion of many souls and in greatly strengthening the church.

During that summer also Dr. Good, presiding elder, urged me to leave the University and enter the conference at its next session at Greencastle. At first I positively refused, saying, I felt it to be my duty to remain at the University until I graduated. But he urged that I had already a better education than most of those then entering the ministry, and that the conference greatly needed just such young men as I was. I said that might be so, but I thought the time had come for the M. E. Church to take higher ground in regard to educating her ministry, that I needed more education than some who were naturally more gifted than I, and that I had felt called of God to *prepare* for the ministry and had promised God that if He would open the way for me to graduate I would do so; that He seemed to have opened the way and I felt it was my duty to walk in it. He arranged to take me to one of his quarterly meetings down in Park county

held in a new barn, and told me he wanted me to preach at three o'clock P. M. I said: "I have no license to preach." He said: "I now give you license to preach at my quarterly meeting; I have heard of your preaching and now want to hear you do your best. I fear you have a little pride of character in regard to graduating. It seems to me that the *call* of God to you is through His church, 'Go work *today* in my vineyard.'" I said that I certainly did not think I was moved by pride to desire to graduate, but that if I could think that the *Holy Ghost* had said to the church of me, as He did of Barnabas and Saul, "Set them apart for the work whereunto I have called them," I certainly would say "Here am I, send me." He said, "I believe that is the case." I give the *substance* of our conversation. I yielded to his request to preach, and about forty years afterwards at Antioch, California, a brother W. Dunigan told me that he heard what Elder Good said was my first sermon.

Before I came down to the University G. M. Boyd, presiding elder of the Fort Wayne district, wanted me to then join the conference, and now that brother Good urged me to the same, on returning from his quarterly meeting, I began to think it might be the will of God, thus indicated, acknowledged as much to brother Good, who said he had no doubt of it, and I yielded. I have since been satisfied that it was a mistake, and record this to warn presiding elders and young men against making a similar mistake.

Arrangements were soon made for me to join the



Northern Indiana Conference, which I did at its session in Greencastle in September, 1848, and I was appointed to the Rochester circuit as assistant preacher, P. I. Beswick being the preacher in charge, a transfer from the Southern Indiana Conference. I purchased a horse, saddle, bridle and saddle bags, and started for Rochester, Fulton county, calling on J. M. Stallard, presiding elder, by the way, obtaining sundry good instructions and advice from him, and arrived at Rochester the Saturday after the conference closed. I stopped at a brother Tyner's, who was a saddler, and a steward in our church, of whom I learned that they had been anxiously looking for the arrival of a preacher, as they had announced preaching at the church the next day and had arranged for a wedding at brother Tyner's. By this I saw I was in for business. I had never looked at the marriage ceremony, but got a Discipline of brother Tyner, and as the parties to be made one were intimate friends of his, I consulted him as to what part of the ceremony I should use, went to my room and soon satisfied myself that I was at least as well prepared for that as for the other services, and improved my time to the best of my ability and understanding until the eventful hours of the next day arrived. I seemed to go through with these and other duties connected with my opening work on the circuit, by God's help, in a manner satisfactory to the people, but it seemed to me in a very *feeble* manner. I felt very much the need of the aid of my colleague, the preacher in charge, and was very

glad when he, with his excellent wife, arrived, which was about six weeks after my arrival.

J. M. Stallard, the presiding elder, whose wife was a sister of the preacher in charge, told me that it might be considerable time before his arrival. When he came I found him an excellent spirited man (though not a great preacher), faithful and true. His wife was one of the excellent of the earth, and they soon became much like a father and mother to me. An amusing incident occurred on my first service in the country appointment next after that at Rochester. I had preached, and called on a class leader (Kentuckian by birth), to offer the closing prayer. He did so about in the following strain: "O Lord! We thank thee that thou hast sent this our young brother to preach to us. Do thou bless him and bless his labors among us. O Lord! keep him humble. May he not think he knows something, when he knows nothing at all," to which the preacher responded heartily, *Amen*. The benediction being pronounced and class-meeting held, the class leader invited the young preacher to go home with him. The preacher was told, "now brother there is the stable with plenty of oats and hay, and there (pointing to the trough), is water, make yourself at home." I thanked him, watered, unsaddled and fed my horse; and, with saddle-bags across my arms, I presented myself at the door of the house and was told to "come in and make myself at home." "Do you want to wash?" Yes, sir. "Go right down to yon spring and you'll find a

wash dish, soap and towel on a bench ferninst the spring; make yourself at home." I made myself at home, and on returning from the spring, washed and watered, I found a sumptuous dinner, such as Kentucky families know how to prepare, in waiting, and the blessing being asked, we were told, "Take hold and help yourself," but we had no opportunity to do that for there were plenty of waiters to pile our plates full of good things and to pile them all around us. Soon after we commenced to eat the class leader asked, "Bub, how old are you?" Twenty-four last June. "Laws me! I didn't think you's more'n sixteen."

During my service on that circuit that was one of my *choice* homes. During my *rest* week, however, I boarded at Rochester, in the family of brother Lot Bozarth. He was county clerk and recorder, of New England origin, and was recording steward of the circuit. The family was excellent, consisting of Bro. Bozarth, wife and little boy; and the father and mother-in-law, and a young maiden sister-in-law, named Welton. They were all devoted Christians, and I did feel when I was with them that I was among my Father's children. Here I spent my *rest* week, that is, the *working* days of one week in four, in the close study of theology, while I studied my sermons on horseback, and did my general reading and that recommended in connection with the theological course at my nightly homes on my circuit. The circuit consisted of eighteen preaching places, to

be filled each once in four weeks by each preacher, giving them preaching, class meeting and pastoral visiting once in two weeks.

We held several protracted meetings on the circuit, with considerable success in the conversion of souls and in strengthening the church. I read Wesley's Plain Account of Christian Perfection and some other works on the same subject, often preached on the subject; I sought it with more or less earnestness but did not obtain a clear evidence that I had regained that great blessing which had been so richly bestowed upon me on that memorable midnight of December 25, 1846. Of course, not having a clear evidence that I then enjoyed this "Salvation to the Uttermost," I could not effectually *lead* others into it; but (as some said) I did so clearly *point out* the way that quite a number found it, to the joy of their hearts. Among these was the wife of my colleague, to whom I acknowledged that I did not have the witness of the Spirit that I then enjoyed the blessing. She said that my plain preaching on the subject had prompted her to seek until she obtained the witness of the Spirit that she was wholly sanctified. To this she was faithful to bear testimony on all suitable occasions, being warned by my sad experience of the danger of failing to testify.

## CHAPTER V.

## EXPERIENCE IN THE ITINERACY.

My second appointment in the itineracy was on the Rock Creek Mission, in a new, heavy timbered country, south of the Wabash river, Logansport and Perry stations being on the opposite side of the river. There were fifteen preaching places on this charge to be filled once in three weeks. I desired to have an appointment as an assistant preacher again, but was told that I must take charge of a field hereafter as there were so many feeble charges demanding single men. J. H. Bruce was my presiding elder; R. D. Robinson was stationed at Logansport, and B. F. Winans at Peru.

With these excellent brethren I enjoyed sweet fellowship during the year. Held nine protracted meetings at which there were one hundred conversions, and several professed entire sanctification. Think I steadily, though doubtless more slowly, grew in grace during the year than I should have done if I had enjoyed a clear evidence of loving God with all my heart. For this I ardently longed, but having no one to whom I could go with confidence for instruction and encouragement on the subject, I did not obtain it, as it seems to me now I might otherwise have done. As none of my associates in the ministry approached me on the

subject, I felt a delicacy (being considerably younger than they), in introducing the subject to them. This I now deeply regret. If I had asked them for the aid I greatly needed through their instructions and prayers, it might have been a great advantage to me, the recipient, and to them, the givers. I hope my younger brethren in the ministry will not commit the same error, but will go freely and persistently to their elders both for instruction and prayers until they obtain the richest possible experience, the highest state of Christian life, and the clear evidence thereof. This was a very pleasant and not by any means fruitless year, and I was informed that there was a general desire on the charge that I return for another year, and I would have been glad to have done so but the elder told me that I was needed for what was then called a sub-station and I must move. So on the third year of my ministry I was appointed to Covington, the county seat of Fountain county. I preached at Covington every other Sabbath in the forenoon, went eight miles and preached at Wesley Chapel at night, and on the alternate Sabbath preached at Covington in the morning and at night and in the Nebicher neighborhood at three o'clock P. M.

On the 1st day of January, 1851, I was married to Miss Elizabeth Thornton in the M. E. church at Logansport (R. D. Robins, pastor and cousin to my wife), by J. H. Buce, presiding elder. The ceremony took place in the presence of a large audience at nine o'clock A. M. The bride had been making her home

with her cousin for some time and teaching school. She had a widowed mother, an elder sister who was at the wedding, named Louisa, a brother Wesley, a sister, Amanda M., and another, Sarah Jane (married to T. G. Keith).

Soon after our marriage we returned to Covington, and the next week went to the Wesley Chapel and held a protracted meeting, at which between forty and fifty were converted. This meeting continued longer than I had expected and until it was necessary for us to leave and commence one in the Nebicher neighborhood, which I had arranged for (as for the other) before my marriage. At this meeting there were over thirty conversions. In these meetings and all subsequent ones, as well as in every thing else possible, I found my wife a helpmeet indeed, until by failing health she was deterred therefrom. We also held a protracted meeting at Covington where there were a few conversions and the members much revived. This was a nice charge, and I was told by G. M. Boyd, presiding elder, that the people would like to have us return, but that he wanted me for another charge, where he could not get any other one who could do the work as well as I could.

Though I was a little suspicious of that mysterious work, yet, inexperienced as I was, I was simple enough to believe that what a presiding elder wanted me to do I *had* to do. I was appointed to the Ladoga circuit, composed of the small towns of Ladoga, Darlington and Parkersburg, with several other preaching

places to be filled once in two weeks. Soon after I settled at Ladoga, the presiding elder informed me that there were several old standing difficulties on the charge which had quite paralyzed religious interests, that a number of ministers had tried but failed to settle them, and if I could do it in a year I would do a good work. I said I thought it strange that he should expect me, with my short experience, to accomplish what such men as had preceded me failed in. He said it was no stranger than true. "Go to work; ask the Lord for wisdom; and if you want any advice I will give any I can." I did go to work, and did little else except to fill my appointments and work at those difficulties, settled them all up, apparently to the satisfaction of all except to the members who were expelled and to a few relatives.

I went from the last church trial involved in these difficulties at Parkersburg, to my camp meeting, about six miles to the northward. To this meeting there was quite a general attendance from all parts of the circuit, among whom were most of those who had been involved in the church difficulties, and a large attendance from outside of the circuit. During the meeting the old sores were generally healed, the churches greatly revived and strengthened, and a large number converted and added to the church. The presiding elder said the year's campaign was a complete victory, and that he should be very glad for me to return and enjoy the spoils.

I had been contemplating a transfer to California,



from the time I joined the conference, but brother W. H. Good, who, from the beginning, seemed strongly attached to me, and to whom I was strongly attached, opposed it, as he desired to be united with me in conference relationship. But now the general conference had, in the division of our conference, severed us, and he had consented to my going to California, and had written to Bishop Janes, being in charge of that field, recommending my transfer. He supposed he had written in ample time for me to be transferred before or at our conference, but it did not come (as I afterwards learned) because of the delay of the Bishop to reach his home at the time expected.

Our oldest son was born on the 19th of February, 1852, at Ladoga, Indiana.

On the whole though the year had been one of church trials, in which I was about as severely tried as as any I knew of, yet it was one of great victory.

At the conference, held at Terre Haute, Bishop Barker ordained me elder in the first-class. I was then appointed to Lebanon, a delightful charge, in Boone county. We moved directly to the charge, got settled in the parsonage, and preached one Sabbath, and on the following Monday was reshingling a piece of roof of the parsonage when an express letter was handed me from Bishop Janes containing my transfer to California, requesting me to be in New York in a very short time, considering the amount I had to do to get there. I studied the matter a little and then

descended from the roof, went into the house, presenting the letter to my wife, saying, "Here's off for California." It was evidently not quite as she would have then preferred, neither as I would, but we both submitted as to one of those providences inseparable from the itinerancy, and immediately set about preparations for travel. Everything seemed to work to our hands so that we were soon off visiting friends and bidding them good bye, and arrived in the city of New York by the time appointed. In crossing Lake Erie from Monroe, Mich., to Buffalo, N. Y., however, we had a very rough passage on the new steamer, "Northern Indiana." When only about half way one side-wheel was dashed in pieces by the violence of the wind and waves, so that we were propelled the rest of the way by one side-wheel, with the rudder working against its tendency to keep us going in a circle. Of course, we could not make very rapid headway. In attempting to get up to the stone pier at Buffalo, on account of the violence of the wind and waves we seemed for a while to be in danger of being stove onto the corner of the pier, when a frightened fellow came running through the steamer, crying "We are wrecked! We are wrecked!" I was lying across the floor of my state room, my feet braced against the wall, holding my wife and babe in the lower berth to keep them from being thrown out by the pitching of the steamer, when this crazy alarm was given. It so excited my wife that she cried out, "Get our valises," and attempted to spring from the berth. I

held to her and said, "My dear, don't be alarmed, if we are to go down we don't want any valises," when the steamer struck the pier with such violence as to throw lamps from their sockets and, of course, to occasion much shrieking, but my mind was firmly stayed on God, and "kept in perfect peace." In a moment after the steamer struck the pier, it scraped along its side a little way, stopped, and in a little while we were standing rejoicing in safety on the rocky Buffalo pier, but rejoicing much more, that our feet were planted upon the Rock, Christ Jesus, who was without a peer.

We were to be sent out to California at the expense of the Board of Missions, and the agent arranged for us to stay at Dr. Carlton's while in New York city. He and his excellent family made us much at home while there. On arriving we found that our boat would not leave for a week.

During that time Charles Carlton, being at liberty, spent most of the time taking us to the most interesting parts of the city. We received calls from various parties, among whom were Dr. Palmer and wife whose call we esteemed very highly. We also attended the annual reunion lovefeast at the old John Street Church. It was the grandest meeting of the kind I ever attended. Such hearty amens and shouts of praise, I never expected to hear in the city, but Dr. Carlton said that was nothing unusual.

When the time arrived for us to depart, Dr. Reed, the missionary secretary, and Dr. Carlton, treasurer, and a number of others assembled to see us off and

such kindly words of cheer and affection as they gave us, that is Bro. Daniel's wife and two little girls, Flora and Emma, Bro. Wm. Willmot and wife, and myself, wife and little nine months' old boy, were truly affecting. Most of them have gone to glory but their kind words and acts will never be forgotten.

Our trip to Aspinwall on the Isthmus, was made safely, though the steamer (called the "Old Illinois"), was not very safe or cleanly and was too much crowded for comfort. In crossing the Isthmus we traveled about forty miles on the railroad, thence up the Chagres river, pushed along by poles most of the way (being pulled by natives who would jump out and wade the stream where it was too rapid to do otherwise) about thirty miles to Gorgona. At the terminus of the railroad Brothers Daniels and Willmot went about to see to collecting together our baggage and to getting some supper, while I proceeded to charter a boat suitable to transport our families (to whom a Mrs. Mathews, who was going to join her husband at Stockton, Cal., was now joined), all which being accomplished with no small difficulty, we gathered around our festal board with good appetites. Then embarking on our pretty little craft, moved by two stalwart natives and steered by the captain, we got under way about as soon as any and thought ourselves doing admirably, when our crew ran us ashore and waited leisurely until one boat after another was passing on and we began to be anxious to go and I asked the captain the reason of the

delay. He replied that he wanted half of the money I agreed to pay. I replied that I had only agreed to pay one-half when we got to Cruces and the other at Gorgona. He said his men wanted their pay and he had no money to pay them, and they would go no farther without pay. I said I would not pay until they got to Cruces. He shook his head angrily, and the balance of our company got frightened and urged me to pay. I said it was my opinion that it was a scheme to extort money from us and if they saw that we were frightened they might demand all we had. They said they thought not, that the crew had us in their power anyway, and asked "what can you do?" The captain sat in the stern and I stood between him and his men. I saw in the prow a Mexican broadsword, which I was satisfied was the only deadly weapon on board. I deliberately walked forward, picked up that sword, turned, faced the captain and in a positive voice ordered him to go on. He shook his head. I cast my eye down the river and saw quite a large boat coming into hearing distance, hailed it and said, "Our crew are taking advantage of us and we want help." The boat steered toward us, the captain ordered his men to go on and they did at such rate that we were soon out of sight of our relief-boat.

Now, in all this, as well as in any act of my life, I asked God to guide me. I afterward learned that parties had been run ashore in a similar manner, kept all night, some obliged to pay an exorbitant amount to get through, and others had been robbed of all they

had and left to get out of that inhospitable country as best they could, and I became satisfied that I had been pretty well guided.

Arriving at Cruces I paid one-half and at Gorgona the other, and no more was said by our captain. We arrived at Gorgona about two in the morning, rested until daylight, and then the men started out to secure mules for Panama. We had to hunt until ten o'clock A. M. and then pay \$25 each, just twice the usual price. I hired one for myself, another for wife and a native (paying \$25 for him) to carry our baby in his arms. Had to pay at the time we took possession. Standing and holding my mules until wife got ready, a large native came and took one of the mules by the head, pulling and saying "Mea mula, mea mula." I raised a large hickory cane, in a threatening manner over my head, when he was taken with a leaving. We all mounted and started in good spirits for Panama.

I soon fell into a moralizing mood as to the propriety of the advice given us at New York by our missionary secretary, Reed, to each arm ourselves with a good revolver and dirk-knife for protection in crossing the Isthmus, saying that, "If we did not need them when we got to California, we could sell them at an advance price." Father Daniels replied, "I do not think that will look well for missionaries," and this prevailed. Notwithstanding, the secretary replied: "If I was going among savage beasts and robbers, I should not stop and inquire how it would look." With him the officers of the missionary society

present agreed. My moralizing was to the effect whether we acted wisely. If we did wrong, doubtless God overruled matters so that we were not permitted seriously to suffer for it. I was much inclined then to think if it was to be done over again I should have taken the advice of the secretary, trusted in God and kept my powder dry, as another noted man advised.

We were obliged to spend one more night at a way-side hotel, on the Isthmus, composed of a very large tent with side walls only, with neither roof or floor, walls made of canvas, stretched against round posts set in the ground, and bunks each wide enough for only one person, fastened to the inside of the posts one above the other, and two or three blankets in each bunk for a bed. When we arrived all the beds were engaged at \$2 per night, so that we had to pay \$1 per night for room in the middle of the tent, on which to spread our extra clothing for beds, satchels for pillows, for our women, while the men stood sentinel around to hold umbrellas over them to protect them from little showers of rain, and from the trampling, rushing masses of humanity constantly surging through that tent.

Thus resting, our jaded women arose early in the morning to partake with us a not very sumptuous breakfast. Thus refreshed, we mounted our mules, when I found that mine had been changed by a native muleteer, who had been prompted so to do by an animal in the form of man who gave the native ten

dollars for the exchange and rode my mule off. As I had a lame one left me, I saw no more of the mule or the animal that rode him off. Perhaps it is better that I did not, so that this was all ordered by the infinite Father.

At last we arrived at Panama and found that our steamer (the "Golden Gate"), would not sail for four days, which, had we known, it would not have been necessary for us to have hurried through so rapidly. We spent the time at Panama as well as we could in inspecting old abode buildings, and in witnessing the sports and religious devotions of the natives, and in learning what we could of their country. Their sports seemed to be rude and barbarous, and their devotions of an idolatrous nature, and their civil rights and laws of the same piece. At last the time came for us to go aboard of the "Golden Gate," to which we were conveyed a part of the way in the arms of natives (whose embrace we had not yet learned to very highly esteem), and the rest of the way in surf-boats. We found this steamer a new one, much superior in every respect to the old "Illinois." Its officers and crew were good. Captain Patterson was a naval officer, of noble bearing, of the Protestant Episcopal faith. On our way up the coast three died, and were committed to a watery grave under the Episcopal service. The last days of our voyage were exceedingly rough and stormy.

On entering the Golden Gate the windward side of the awning over the promenade deck gave way, and it



blew up in the form of a tremendous sail, overcoming the power of the rudder, and we were being driven by wind and wave towards rough and rugged rocks. The awning was cut away, the engine reversed, bunks of steerage passengers cut down, and with oil cast into the fire raising the steam as high as was safe; and, with all that, our noble steamer seemed to hang as if suspended, for about twenty minutes, between the power of the wind and waves driving her onto the rocks, only about her length from them, and the power of the mighty engine driving her back. At last the engine got the advantage, and the steamer backed off until we could get headway under control of the rudder, and we rounded into the harbor of San Francisco, feeling the deepest gratitude to Him who holdeth the winds and the waves in His hand, who had said "Hitherto shalt thou come," and, "here shall thy proud waves be stayed." We landed upon Long Wharf, San Francisco, Cal., Dec. 18, 1852. Here we were met by missionaries, Reverends William Taylor, now Bishop of Africa, and S. D. Simonds, then a pastor in San Francisco.

## CHAPTER VI.

## ITINERACY IN CALIFORNIA.

Our last chapter left us on Long wharf under the care of the Reverends William Taylor, then of the Seamen's Bethel and street preacher of San Francisco, and of S. D. Simonds, of Powell Street Church, the same place. When we landed it had been raining almost constantly for six weeks and nearly all the low valley lands were flooded. The waters were so high that it was almost impossible to get around into the country. Our guides took us to a private boarding house where we could get board at the *low* price of fifteen dollars per week, which did not seem very low to us who had come from where we could get better board for one and a half dollars. But this was the Golden State. Here we remained from the 18th of December until the 25th, 1852, when we took a small steamer for Alviso where we boarded a six-horse stage for San Jose, distant eight miles.

We had not proceeded thus more than one mile when the stage mired down, and the driver mounted one of the horses, taking my wife on in front of him, which he informed me was the California style for safety. I mounted another horse, took our babe in my arms, and thus we proceeded toward San Jose. We had not gone far when the horse that the driver and wife was riding overreached, stepping his hind

foot onto the front, and down he went, pitching his load over his head. The load was soon gathered up out of the mud and water, into which it had been plunged, and reshipped, but the craft soon made a similar lurch, when the captain called for another craft on which he made a safe voyage to San Jose, bringing to harbor all his passengers amid a heavy rain and wind storm.

Arriving at the Morgan House we found a fine fire in the large fire-place in the sitting-room. A Mr. and Mrs. Moody furnished us with a change of dry clothing. By the time we had made the change and were warm enough to eat an excellent repast was spread before us, and I think we never ate a supper with greater gratitude to the Giver of all good, than at eleven o'clock P. M., December 25, 1852.

The next morning, being Sabbath, we arose feeling quite well in body, soul and spirit; took food for each of these God-given natures, and about ten o'clock (the morning being pleasant) I started out to hunt a place of divine service. I had a letter of introduction to Prof. Kimberlain, who was the principal of what was then the beginning of the University of the Pacific consisting of a school taught in a very unpretentious building in San Jose. I sought and found his residence, presented my letter of introduction, and he said, "I am glad to see you, Brother Hazen. Our pastor (Wm. J. Mackey) went to Santa Clara last week to be married, and the waters are so high he could not return. A congregation will be out at our

church and we want you to preach to us." With my shirt (which had been wet the night before) now dried, crumpled and ruffled (not in the most artistic style), I did preach my first sermon in California, from *Col.* i, 28: "Whom we preach, warning every man and teaching every man, that we may present every man perfect in Christ Jesus."

We had a gracious season in preaching Christ and in the class-meeting directly afterward. Many of those who worshipped in that little church (with their pastor and his then blooming bride), are gone up to worship in "that temple not made with hands." On Monday we went out to P. I. Keith's, where we remained (about four miles from San Jose), making our home there on his new farm until the session of the California Annual Conference, the first held by a bishop. It was held in San Francisco, February, 1853. Bro. Keith was our brother-in-law, having married my wife's sister, Sarah Jane Thornton.

They made our stay with them very pleasant indeed. During that time I went out through the Santa Clara Valley, hunting up the people and preaching to them wherever I could get a dozen or more together. Our conference was held by Bishop E. R. Ames and consisted of thirty-seven members.

We had a very interesting session and I was appointed to Napa and Suisan circuit, embracing all of Napa and Suisan valleys. James W. Brier had been my predecessor and he represented the work as in a very flourishing condition. I found it so, but mainly

in prospect! He advised me to ship my goods to Benicia, from which I could easily get a team to take them to Napa city. Not knowing anything of the situation I shipped according to his advice, but found on getting to Napa I could not get a team to go after them, and that I could have shipped them directly to Napa for about what it cost to Benicia, twenty miles away. I was obliged to get a small row-boat, and with a brother Squib went to Benicia for them. In making the trip we came near being drowned, doing what experienced sailors at Benicia said they could not be hired at any price to undertake. On the day after we left Napa (toiling almost constantly in rowing), about the middle of the afternoon, brother S. gave out, and we went ashore about seven miles below Napa. Brother S. said we were only about three miles from where he had two men plowing, that he would go and send them to help me up to the city. After waiting for this help until about sundown I concluded it was not coming, and the head wind and tide, against which we had been struggling, having somewhat abated, I concluded I would make an effort to round a point just above me, which, if I could do, I believed I could make way toward Napa. I loosed the bow-rope and started, but a fresh gust striking the boat I was whirled around and was being rapidly carried toward the wider arm of the bay where I knew I should be in great danger of being capsized. In this dilemma I struggled hard in prayer and with oars and brought my boat near to an island, when,

catching the bow-rope, I sprang to the shore and brought the boat to land. There I remained until the wind ceased; the tide turned in my favor, when I started again for Napa, this time with success.

When within about five miles of the city a large animal appeared suddenly upon the shore and reared up on his hinder parts, just a little below me. I struck the water with my oars and pulled with all the strength in me; the animal plunged into the river, swam across, I said good bye, and pulled on. I arrived at Napa about two o'clock next morning, somewhat wearied, having been gone and in almost continued toil for forty-eight hours, tied my boat to the shore, and went to brother Squib's residence, where I found my wife with face and body so swollen from poison-oak that I could scarcely recognize her, from which she had been suffering extremely since the day we parted. I returned and unloaded the boat, then to the bed-side of my wife, where I watched and nursed her until she was able to be moved into an upper room of a brother J. Trubody's warehouse, which was the best we could get for a residence at that time.

I bought a Spanish pony, saddle and bridle, and borrowed another for wife, on which we made our first trip to Suisan. I preached on Sunday to quite a good congregation in an old log school house, and we remained and had quite a nice visit. Then, on our return trip, we paused on the ridge between Suisan and Napa, surveyed with the eye our field of labor,

and I asked: "Lizzie, since our money is all gone and we have nothing at home to eat, what shall we do?" She replied: "We'll trust in the Lord." We bowed there, committed all to "Him who careth for us," and went on. On arriving at home we found a one hundred pound sack of flour, a nice ham of meat, a sack of potatoes and other things, just such as we would have ordered, laying against our door. We removed them so that we could enter, went in, thanked God, and took courage. I went to the postoffice and found the following lines: "Sister Hazen, please accept the things at your front door. 'Trust in the Lord, for in the Lord Jehovah is everlasting strength.'"

We never learned who brought these things, but were quite sure that the Lord *sent* them.

We find only one class organized on this circuit, that in the Kellog neighborhood, in the upper part of Napa valley. We find only one Methodist family in Napa City, that of brother Squib. We remain on the charge for over two years, the conference years being lengthened. We organized classes, one at Suisan, one at Napa City and one in Harton's neighborhood. Having some conversions at each class, quite a number at Suisan and Kellog's, receive quite a number into the church on probation and by letter at each point. We build a parsonage at Napa City (mostly with my own hands), build quite a neat church at Kellog's, another at Suisan, and near the close of our term raise quite a subscription for building at Napa, leaving no debt on church property.

During my first year in California I became awakened to the importance of settling the question of my entire sanctification. Sometime in August, 1853, after I had retired to my room in the chamber of Bro. Wm. Turner, in Suisan valley, I determined that I would not go to bed until that question was settled. There I continued to wrestle with God until after midnight; when a voice spake within (which I recognized as the voice of the Spirit), saying, "The blood of Jésus Christ, His Son, cleanseth from all sin." I felt (O, how sensibly!) its cleansing power going all through my body, soul and spirit. And then came the fullness of glory and of God, pervading also my whole being. But this was not until, most solemnly, I had promised God that if he would restore to me that great salvation I would faithfully testify and preach it to others. On receiving the blessing I went down and rapped at the door of Brother and Sister Turner's sleeping-room and told them what God had done for me. They exclaimed, "Praise the Lord!" and I returned to my room, went to bed and slept sweetly.

The next morning (being Sabbath), though I had intended to have preached on another subject, I preached entire sanctification, and told the congregation what God had done for me. Though I had often preached about it before I am quite certain I never preached sanctification as I then did. I have ever endeavored to keep my covenant to testify to and preach entire sanctification, but in time I lost the assurance that I was wholly sanctified, and by the



teachings of the Word and Spirit, became convinced that it was because (feeling strong) I became too *self-reliant* instead of relying upon God alone to keep me.

At our conference in 1855 we were appointed to Iowa and Wisconsin Hill charge, where we remained for two years. This was a very interesting field of labor, being in a prosperous mining locality in Placer county. We had quite good church buildings at both Iowa and Wisconsin Hills, and quite a good membership for the times. We soon built and got into a good parsonage at Iowa Hill. I preached at Iowa Hill each Sabbath morning in the church (at eleven), on the street at about one o'clock P. M., at Shaw's Flat at three o'clock P. M. on one Sabbath and at Independence Hill on the alternate Sabbath; and at Wisconsin Hill each Sabbath night. Also went out and preached at various mining camps on week evenings.

We had revivals most of the time, and some of the most precious seasons of revival I ever witnessed. On Christmas of the second year nearly the whole of Iowa Hill, with our church building, burned down. We bought a frame and had lumber on hand to build a Congregational Church, and finished it up for ours. We, with a number of our members, went to a camp-meeting near Nevada City and assisted in starting and carrying forward one of the best revivals I ever witnessed. The people there as well as the preachers present gave us the credit of starting and largely of carrying it forward. I had the best *working band* on my charge I ever saw. Went to Yankee Jim's (the

hardest place in the State according to the acknowledgement of its own citizens), and had a glorious revival, completely revolutionizing the place.

Toward the close of my term at Iowa Hill I was over to Nevada City, and some of the official members wanted to know if I would consent to go there the next year. I told them I would, and they proposed to get up a petition for me to be sent there. I said I preferred they would not do that, as I thought it contrary to the Methodist economy, and they better make known their wishes through the presiding elder, the appropriate officer to attend to such matters. They said then they would not get up a petition, though they had no doubt but all would sign it if one was circulated.

During the conference, September, 1857, my presiding elder came and said to me: "Bro. Hazen, you are wanted to go to Yreka, as it is an important field, and there are peculiar difficulties which it is thought no one at command can meet as well as you. The Bishop wanted me to ask you if you are willing to go." I replied, "I am willing to go anywhere in the conference where I and my wife can live and work, but that is too high up in the mountains for my wife to live." He said, "O no it is not in the mountains at all, but in a beautiful valley." I said, "That may be, but there are beautiful valleys high up in the mountains. That is the case with Yreka." Doctors had said Iowa Hill was too high above the sea-level for my wife to live; that Yreka was much higher, and I did not

want to take her there for fear I should lose her, or her health would be ruined. He said, O well, then you will not be appointed there, certainly; but, when my appointment was read out, it was for that place. I made up my mind that it was not my duty to go, went to Benicia where my wife was and told her so. She said if you are appointed to Yreka, we will go if I die on the way or after I get there. I could not resist such a decision and we went, going around the Tit River route, with a mule and buggy, because it was thought she and our babe (with chronic diarrhea) could not stand the nearer route, including much travel on horse-back. We went through a country infested with Indians which the officer at a fort on the far end of the route said were exceedingly dangerous. We went through (in the kind providence of God) without death, or serious accident.

Soon after our arrival at Yreka (while at the hotel), both of our children were taken sick, and for a time hung between life and death. I and wife nursed them day and night until they got better, when she took sick, but (as I think by divine interposition) all recovered, and after about six weeks (after our arrival), we rented and settled in a house by ourselves. Soon we bought and moved into our parsonage. At first the people were very shy and distant, but soon became as friendly as we ever saw, and very generous. We were told that this was because we had gained their confidence, which was the special object indicated by my presiding elder before I came. The congrega-

tions were excellent, and after the first sickness was over, Mrs. H. kept better during the year than we expected.

As all were anxious we should remain another year we consented, and at the conference it was so arranged. Before the conference closed, however, I received a dispatch that Mrs. H. was sick and I immediately started home, found her quite sick, and she continued so until I was ordered by physicians, the next spring, 1859, to take her below as the only hope of saving her life. For three months she had been able to sit up only a small part of the day, and now physicians told me that it was their opinion that she could not live the summer through in that rare atmosphere; that it was possible that she might survive a trip below. With this information I fixed up my buggy as comfortably as possible, and took her as far as I could, when we had to make forty miles on mule back, then forty by stage to the head of steam navigation on the Sacramento river. This was made and all alive, but much exhausted, when we took a stateroom on a steamer where I could much better care for the sick than on mule back.

We made the balance of the trip to Santa Clara quite comfortably, accomplishing a journey of about three hundred miles. Here I left my family, consisting of wife, a son seven years old the February before, and a daughter three the April before, at the home of her uncle, L. Robinson, and made my way back to my charge to fill out my term of service there.

I can say this term of service (as witnessed by as intelligent an official board as I ever had), was quite successful. But it was one to me of tremendous cost. Taking my wife to Yreka (according to testimony of numerous physicians as well as my own judgment), was the cause of so deranging her whole system, that from being one of the best helps a woman ever was to a minister of the gospel, she was entirely disabled to do the work. I consider her a living martyr to a sad mistake. And as a consequence, having an invalid wife to care for instead of one who (as before) could care for me, and wonderfully help me in my work, that work has not been what it might have been. I can but ask the question: Has the *living down* of the prejudice which existed against the ministry at Yreka (which I was informed I was sent there to do), paid the cost? It is possible it *might*, if there had been no other one who could have done it, *without* such cost. My work being done there I literally tore myself away from a loving and dearly loved people, and made my way to conference, where I was appointed to Watsonville, September, 1859. I then joined my family at Uncle Robinson's, where I helped nurse my little daughter through a severe course of scarlet fever, and then took my family to my charge. Here we finished up our parsonage, held a camp meeting at which the membership was almost doubled, and our return was asked (as my presiding elder told me) unanimously.

On the 1st of January, 1860, our daughter, Sarah Josephine, was born at Watsonville. On account of

the deleterious effects of the fogs at Watsonville upon my wife's health we were sent to Sonora, Tuolumne county, September, 1860. Here we spent two years very pleasantly and in successful labor, except as Mrs. H. was a large part of the time dangerously ill. Several times I had to watch by her bedside for weeks together, fearing she would die; sometimes Dr. Whaley remaining with me all night. He said her troubles were so complicated that she probably never could be cured so that she would not be a great sufferer. Said also that he did not see how I could go on with my work in the ministry with all I had to do and bear. That when he listened to me preach, did not see *how* or *when* I prepared my sermons, and that I must prematurely break down if the strain on my nervous system to which I was then subject continued.

The limit of my term at Sonora being reached, we were sent to Grass Valley, September, 1862. This was far the heaviest charge I ever had, and here for the first time I found my nervous system giving way, and sleepless nights, with hard labor, slowly but surely, undermined my strong constitution. At the conference, (September, 1863,) the presiding elder told me that there were objections to my return to Grass Valley which he thought made it not advisable that I should do so, yet that if I thought it best he would send me back. I said with that understanding I could not take the responsibility of going back. I then said to I. Owen (presiding elder of the San Francisco district and my most confidential adviser), that I thought

on account of Mrs. Hazen's health I had better take a location and try to get into some business in which I could better care for my family. He said, "Bro. Hazen that won't do; you had better build a house on your lot in Santa Clara, settle Sister Hazen and the children there for a while, where she can have a quiet home too far from your work for the people you serve to expect to visit her or to be visited by her, so she will be free from the cares and excitements of a charge." He said also that he would like for me to take the Santa Clara circuit (then composed of Berryessa, Evergreen and New Almaden), where I could do a good work in restoring that charge to a good condition. That looked fair and I said, "Well, if you think that is best, all right." The arrangement was made accordingly.

On returning to Grass Valley I found that Bro. J. A. Bruner had been appointed there with the understanding that he would not move his family there, that the official members had met and resolved not to receive him, and requested me to remain and serve them another year. They also assured me that they all wanted me to return except one member, and that he had sold out and was about to leave. I said I was very sorry that was not known at the conference, but as it was not I had been appointed to the Santa Clara circuit and must go there, and I thought they had better receive their preacher with open hearts and arms and all would be well. They stood firm, however, to their purpose not to receive Bro. Bruner. I

should by no means refer to these things but to warn *members* not to interfere with the appointments of preachers after all have gone to conference, where the facts cannot be fully canvassed, and to warn presiding elders to beware how they regard such interference.



## CHAPTER VII.

## ITINERACY IN CALIFORNIA.

We closed our last chapter with a remark in regard to our change from Grass Valley to the Santa Clara circuit. To that we would add that after forty years experience and observation in the itineracy, a part of the time as a presiding elder, we are satisfied that no charge, member, or members of a charge ought to send on to an annual conference a representation of the wishes of their charge as to the return of a minister or of his removal, after he has left for the conference session, unless a cause or causes for a change of their wishes has come to their minds since they had time or opportunity to communicate the same to the elder in time for him to investigate the question on the charge, where the facts may be examined. That if the appointing power regards a request for such a change, without full assurance of a necessity, it is liable to do great injury either to the minister or to the charge, perhaps to both. With these words we do not intend to farther refer to any case which may have occurred in our experience or under our observation.

During our pastorate on the Santa Clara circuit, consisting of two years, a gracious revival occurred at Berryessa greatly strengthening the society in numbers and spirituality, and some at New Almaden. We

built a neat church at the latter place. The night after the assassination of President Lincoln our church was burned down by an incendiary at Berryessa. The next Sabbath we preached to a very large congregation a memorial sermon for our martyred President, standing upon a corner of the stone wall from which our church was burned. •

During the summer we collected money and built a much better church, furnished and paid for it at the dedication. It was dedicated by the Bishop who attended our conference in September, 1865. At that conference I was appointed to Santa Cruz. I. Owen was my presiding elder, but died in the year, and at the next conference Adam Bland took his place. I went to my charge leaving my family in Santa Clara, renting the parsonage to Bro. P. Wilkinson and boarding with him and wife. Attempted to hold protracted meeting several times during the year but every time it was rained out. The congregations were good and the general interest well sustained.

At the conference, September, 1866, I was returned for another year, with the understanding that I take my family there which I did. We soon commenced holding cottage prayer meetings each night, which in three weeks grew so that we were obliged to commence meeting in the church. These lasted five weeks, resulting in the conversion of eighty-five souls, a gracious revival of the membership with a little more than doubling the members during the year.

From the time I so wonderfully experienced perfect

love, in 1853, for a number of years (about ten), I retained a pretty clear evidence of living and growing in that grace, when I seemed to become too self-confident, failed to trust God to keep me, and gradually lost that state of grace. During this year I became fully awakened to this fact, and began earnestly to seek a restoration, but did not receive a clear and satisfactory evidence thereof.

In September, 1867, I was appointed to Bloomfield, Sonoma county. This charge consisted of Bloomfield, Valley Ford and Weises. On being appointed to this charge I was informed that it was dead, buried, and that I was expected to dig it up and raise it from the dead. Wm. J. Mackey was my presiding elder. On becoming acquainted with the charge, I was satisfied that it had not been misrepresented, and set myself to work in the name of the living God to accomplish my purpose. I held protracted meetings at each of the three appointments and at each of them had precious revivals, more than doubling the membership. When I had been there about nine months I received a dispatch from Bishop Jaynes to take the Marysville district, going immediately to it so as to make one round before the conference. We went to work, packed our goods, shipped them and my family to our home in Santa Clara, and saddled my horse and rode to Marysville, the place of my first quarterly meeting.

During this conference year I had been still pleading for the restoration of perfect love with its assur-

ance. When I received the dispatch appointing me to the district I said, "O, Lord, I cannot assume this new work, with its responsibilities, without this perfect grace." It seemed to me that a voice spoke within, "Trust me and it shall be given." I believed from that moment, without a doubt, that I should not enter upon my new work without that grace, and just as I entered the room where my first quarterly meeting was to be held, looking for it, it came with great power and assurance. Then I resolved to be more faithful than ever in testifying and preaching it to others and to trust God to keep me therein, and He has blessedly kept me.

During the three years and a quarter while on the district, on all occasions when I felt it to be duty (which was almost constantly) I testified to and urged others to seek this great salvation.

At the second conference after I went to the district, and from that onward, so many of the preachers gave clear testimony to the experience of entire sanctification that the remark was made the whole district was sanctified. I replied I am sorry to say not quite.

In addition to regular official duties, I spent much time in assisting pastors in camp and protracted meetings, wherein we had gracious revivals, many being converted and many wholly sanctified. Among the latter were many of our ministers as well as members. Having been on the district as long as the discipline allowed, my wife's health being better at our home in Santa Clara than on a charge, it was thought best that

I should take such charges as I could serve and let my family remain where they were. Accordingly I was appointed to Mokelumne Station, September, 1871. Here I preached at Mokelumne each Sabbath morning, at the White Chapel in the afternoon and at Woodbridge at night. Held a joint camp-meeting with the Southern Methodists and the United Brethren. At that meeting a large number were converted and many sought and obtained entire sanctification. At my suggestion we held a meeting each afternoon for the promotion of scriptural holiness. The ministers urged me to take charge of these meetings, which I did. Among those obtaining the blessing of entire sanctification were the presiding elder of the United Brethren, his wife, and the pastor of that church and the pastor of the Southern Methodist.

At the close of my term here I was sent to Modesto, September, 1872. Here I preached at Modesto Sunday morning and night, and at Adamsville in the afternoon one Sabbath and at Crawford's in the morning, Oak Dale in the afternoon and at Knight's Ferry at night, on the alternate Sabbath. Immediately on going to the charge we took measures to build a church at Modesto, which was finished, dedicated, and payment all provided for, on the first Sabbath in February, 1873. This was agreed by all to have been a wonderfully successful enterprise. Quite a number were converted on the charge during the year and some wholly sanctified. Though at the close of the year (as I was informed by the leading mem-

bers) my return was generally desired and expected, yet at the conference, September, 1873, I was appointed to Centerville. Here I found but four members, Father Marston and wife and brother Baker and wife. Father M. soon moved away, leaving me only two members; no church, no congregation and no possibility of getting anything like a fair number for a Methodist congregation. The Presbyterians had nearly all the Protestant part of the community. They had discharged their pastor for preaching heretical doctrines, and he with one member of that church had hired a hall and set up for themselves, taking nearly all the Protestant part of the community with them except a few Presbyterian families who felt too poor to hire a preacher. They proposed that I should preach in their church and at the Washington College, which was under the charge of Rev. Mr. Harmon and wife, at Washington corners, and they would pay me what they could for my services. To this I agreed. In addition to regular preaching and pastoral labors, I held a protracted meeting at which quite a number of their children were converted and some of their members were wholly sanctified.

At our conference in September, 1874, I took a supernumerary relation. For four months I was engaged in agency for various books, and finally for a steel plate engraving of Bunyan's Pilgrim's Progress. Then I was employed on the Sutter Creek charge, made vacant by the resignation of J. W. Stump.

At the conference, September, 1875, I was appointed

to Sutter Creek and Amador. Having been so long separated from my family, much of the time paying for board on my charges and keeping my family at home, my expenses had greatly exceeded my income, and I had been obliged to mortgage our home until I began to fear, if that continued longer, we should lose it. I concluded to now move onto my charge. We did so and had a prosperous year.

At the conference, September, 1876, we were sent to Placerville, El Dorado county, and returned in 1877. During our pastorate here we had quite a revival at which quite a number were converted and some wholly sanctified, and we left the charge much better than we found it.

The latter part of March, 1878, a discourse was delivered by the pastor of the Presbyterian church in opposition to secret societies, especially to Free Masonry and Odd Fellowship. Soon afterward committees of the four lodges of those orders waited upon me, requesting me to reply to that discourse. I said I could not do that as I was on terms of intimate friendship with that pastor and could do nothing which might interrupt such friendship. But as they insisted I said I might, without any reference to his discourse, answer *general* objections which were urged against these societies, and then give reasons why I thought they were a benefit to the world. They said that was just what they would like. I accordingly prepared three lectures and delivered them at Placerville in April. Vast audiences listened to them and

they gave such satisfaction that a resolution of thanks was voted, and a request that I would deliver them throughout the State wherever I might be invited. I said I could not do that, as I would not leave my charge to deliver such lectures. I was, however, urged to deliver them at three other towns near at hand, to which I consented. On returning from the delivery of the last of the course, at the last of the three towns, I was taken violently sick with a prevailing epidemic (which physicians had not named), which seriously affected the brain, and had killed quite a number of persons. Soon after I got home this disease took such a hold of me (my brain and nervous system being already overtaxed) as to produce a slight hemorrhage and a partial paralysis of the brain, seriously affecting the whole nervous system, according to the decision of physicians. So severe was this attack that for a time my life was despaired of, indeed I was reported dead, which report got into the California Christian Advocate.

When my physician (A. J. Proctor) told me that he thought I could not live long, and if I did that I never could do any work (after I so recovered as to be able to recognize anything), I calmly resigned all to God; but said: "O Lord, if it be Thy will, now take Thy servant home, but do not let him live to be a helpless invalid." Soon I seemed to obtain the *assurance* that I should not die but live, and for a while be able to preach Christ to a perishing world. I told my physician so, and he said: "I cannot see how that



can be." From that time I began to amend, and my physician said, "as soon as you get well enough to be lifted into and out of your buggy and drive ever so short a distance in the mountain air, do so, as the only means of giving relief or prolonging life, though I do not think you can ever do any more work." I followed his directions, *trusting God wholly for the results*, and in about three months came back, preached twice each of two Sabbaths, and then went to the annual conference, where, September, 1878, I was appointed to Point Arena as the best that could be done in my then condition.

On arriving there the first thing I found to be done was to line and paper the parsonage. We remained here for two years, in which I preached, enjoyed and urged all to seek full salvation through the blood of Jesus. Held several protracted meetings, with as good success as could reasonably have been expected under the circumstances. Had not a working membership in spirituality. Financially the times were hard, the country depending largely upon lumbering and the lumbering companies having failed.

From Point Arena went to Cachville, in Yolo county, September, 1880. Here we finished the parsonage, held a lengthy protracted meeting, several were converted and quite a number professed to obtain perfect love. From here we went to North San Juan, Nevada county, September 1881. Our removal from Cachville so soon was on account of their inability to give a competent support, and the unfavorableness of the hot summers

for the health of self and wife. Here I preached at nine different places. Held several protracted meetings, at which quite a number were converted and others were sanctified wholly. Improved the parsonage considerably.

In September, 1882, were sent to Kentucky street, San Francisco. Here we held a protracted meeting, had some conversions and some wholly sanctified.

September 1883, were sent to Los Gatos, Santa Clara county; made improvements on church to the amount of about \$1,100. Had some conversions and quite a number sanctified wholly.

September 1884, I was appointed to Watsonville with the understanding that I should not move my family there on account of the illness of my wife. Went there with my daughter Hattie to keep house for me, while I moved the rest of my family to San Jose. Worked hard here, but only a few were converted or wholly sanctified. Collected money and had the church nicely painted.

During the summer of 1885, paralytic trouble (from which I had not been entirely free since 1878) began seriously to affect me, so that at the conference—September 1885—I was given a superannuated relation to the conference. On my way home from that conference Bro. Gregory, of the Brentwood and Byron Charge, asked me to supply for him, while he went East to visit friends. I did that for about three months, which is the last work I have done in the effective work of ministry. At the close of that term

I went to Santa Clara, attained possession of our home and went to work fixing up the house, setting out and cultivating fruit trees and vines.

Although I was then fully satisfied that my superannuation was wise, I supposed that I might do all the work needed on our home of a little less than eight acres without injuring me. I soon found I was mistaken in this. When I went to work there (December, 1885,) I weighed 156 pounds, and was apparently physically strong and vigorous. By May, 1886, I had declined in flesh to 125 pounds and about in the same proportion in strength. Physicians and friends had told me that I could not stand that, and I now became so lame and feeble that I was peremptorily ordered away for rest and recreation. I went to my nephew's, in the Santa Cruz mountains and stayed about a month, and went back much recruited. I went to work again, again ran down, again went away and recruited, returned to work; and repeated the process over and over until May 18, 1887, when a severe shock, after a hard day's work in the field, so affected me as to render me unconscious from eight o'clock P. M., until two o'clock A. M., and made me unable to walk without crutch and cane for a month. I have had several lighter ones since which seem to render my whole system so sensitive to such attacks as to make it quite unsafe for me to use much mental or physical exertion, as many physicians who have examined me declare.

Amid all these I have been wonderfully blessed

and sustained of God, though I cannot say that I have not occasionally given away to wrong feelings, yet the ever blessed Spirit has so promptly applied the cleansing blood as to enable me to "rejoice evermore."

Looking around for conquering grace, I am quite certain that without such grace, and without the continued cleansing whose energy I have constantly felt pervading every part of my body, soul and spirit, my whole being, that being would have long since ceased to live. As it is "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus, our Lord."

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# SALVATION TO THE UTTERMOST.

## PART II.

AS EXEMPLIFIED IN THE BIBLE AND IN CHRIS-  
TIAN AUTHORS.

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*Hebrews*, vii, 25. "Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them."

Sin has subjected humanity to its penalty, which is death. *First*—Spiritual or the death of the soul. *Second*—Temporal, physical, or the death of the body, and *Third*—Eternal, or the death of the whole manhood, body, soul and spirit in Hell.

Salvation to the uttermost implies deliverance from all these consequences of sin, including: *First*, Its guilt and penalty; *Second*, Its corrupting influence; *Third*, The restoration of the sinner to the image or likeness of God, and *Fourth*, Eternal redemption, including, *First*, The resurrection of the body to immortality and an eternal life of glory; *Second*, The reunion of soul and body, and *Third*, Bringing the whole manhood thus saved to the home prepared for it, and for which it is prepared, in Heaven.

## CHAPTER I.

## SALVATION OF THE HEATHEN.

The salvation of humanity, destitute of direct revelation by the Bible and its institutions, is a subject which has deeply interested inquiring minds of the church of God from early ages.

It seems to be but dimly hinted at in the inspired volume, and yet with sufficient clearness we think to form a good ground of hope, if not to firmly believe that many such will be saved. To this subject therefore we direct attention.

*Acts*, x, 34, 35. Then Peter opened his mouth and said, "Of a truth I perceive that God is no respecter of persons.

"But in every nation he that feareth Him and worketh righteousness, is accepted with Him."

It is probable there is no passage in all the Bible which gives better ground of hope for the salvation of many in heathen lands than does this. Indeed, considering the character of the man with reference to whom Peter spake, and the circumstances which called forth this utterance, we may conclude that it forms an assurance that as many in heathen nations as fear God, as far as they know Him, and work righteousness, as far as they know what is right, are accepted of Him.

Cornelius was a heathen, though he lived among

the Hebrews, or rather the Hebrews lived in Cesarea, Cornelius' country. We have no evidence that he was acquainted with the Hebrew scriptures, which were the only God-inspired revelation then extant. Indeed, we have reason to believe that Cornelius knew but little if anything of the Hebrew scriptures; as the Jews of that age did not commit their sacred writings or teachings to any except to Jews and circumcised proselytes; and we have evidence that Cornelius was not such a proselyte, inasmuch as if he was, if Peter knew it, he would not have hesitated to go to preach to him; and if he was a proselyte all his messengers needed to do was to assure Peter of the fact to secure his services. This being true, the statement of Peter, an inspired apostle, "I perceive of a truth that God is no respecter of persons. But in every nation he that feareth Him, and worketh righteousness, is accepted with Him."

So far was Cornelius accepted of God, that He sent his angels, as we are informed in *Acts* x, 22nd and 31st verses, "Cornelius thy prayer is heard, and thine alms are had in remembrance in the sight of God."

No wonder that Peter should conclude that he and all like him are accepted of God. And being accepted of God, though they had not believed in Christ, having never heard of Him, and, having never yet received the Holy Ghost because they had not heard even that that there was any Holy Ghost, neither had they been baptized, yet, inasmuch as they were accepted of God and visited by His angels, we cannot reasonably doubt but if they had died in this condition a convoy of



angels would have borne their spirits to the paradise of God.

If this be the teaching of this case, as God is no respecter of persons—doubtless from the nations of the past, present and future, who have not the revealed word of God, either written or spoken, teeming multitudes may be going up to swell the number of which John had a vision on the Isle of Patmos, which no man could number, who, dressed in white, stood around the throne of God.

But this is not the only passage from the inspired volume which throws light upon the interesting subject. Paul in his *Epistle to the Romans*, ii, 13-15 says: “For not the hearers of the law are just before God, but the doers of the law shall be justified.

“For when the Gentiles, which have not the law, do by nature the things contained in the law, these having not the law, are a law unto themselves.

“Which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts meanwhile accusing or else excusing one another.”

The term law in this passage, and in many other passages of the inspired volume, means the revealed will or word of the Lord. So doubtless it means also in *Psalms* xix, 7, “The law of the Lord is perfect, converting the soul.” Then as it is said, *Romans* ii, 13-15, “The doers of the law or revealed will of God, are justified;” and that the Gentiles who have not the law, show that it is written in their hearts by the

direct agency of the Spirit of God, doing the will of God as far as they know it, are justified, and consequently are saved.

We also seem to obtain a little light as to the salvation of the heathen, from *Acts* xvii, 27-29: "That they should seek the Lord, if haply they might feel after Him and find Him, though He be not far from every one of us:

"For in Him we live, and move, and have our being; as certain also of your own poets have said, for we are also His offspring.

"Forasmuch then as we are the offspring of God, we ought not to think that the God-head is like unto gold or silver, or stone, graven by art and man's device."

This address of Paul was to a heathen and idolatrous people, a people who had introduced into their worship all the gods of all the nations with whom they were surrounded; and probably having heard or read something of the God of the Hebrews, or what is more likely to some of their poets or philosophers, savants or divines, God had, by the dispensation of angels, or perhaps by the direct agency of His Spirit, revealed His will, as He did to Abraham while He was yet a heathen, dwelling in a heathen nation; and as we learn by II *Peter* i, 21: "For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost."

Doubtless, some of these, from time to time, God found among the nations of the earth to whom He revealed Himself and His will, with greater or less

distinctness, and made them teachers of their fellows; while He chose Abraham because of his faith, to whom He made Himself a friend; and through whom with his seed, He determined to save the world.

Through these institutions, thus communicated, many doubtlessly obtained a sufficient knowledge of God to cause them to fear Him, and to work righteousness as far as they knew it; and, according to Peter, they are accepted of Him.

We might quote many other passages of the Bible to the same effect, but we think these enough, together with the fact that according to the general teachings of the blessed volume, where much is given much will be required, but where little is given little will be required. We may conclude very positively that those of heathen nations who live up to the light or knowledge they have will be accepted and saved. Not only does the word of God give us reason to hope for and even pretty confidently believe this; but the history and the description of the religions of those nations which are destitute of the teachings of the Bible tend to confirm such hope and faith.

The little history we have of these nations [shows that there are many among them who manifest considerable knowledge of and reverence for a great and supreme being, to whom they recognize themselves responsible. Indeed some such might put to shame many who have been born and reared in Christian lands.

Some may ask then what is the advantage of Christianity and of Christian teaching?

We answer, much every way.

*First.* Doubtless there is a much larger proportion of those who are born and reared in Christian lands, and under Christian instruction, who attained to a religious character, live a truly religious life, die a peaceful and happy death, and get to heaven, than do from heathen lands.

*Second.* While it is true that the characters and lives of some in heathen lands would shame many in Christian lands, yet this is by no means general.

So far is that from being true of those raised in Christian lands, as a general thing it may be truthfully said, as in *Psalm* cxliv, 15: "Happy is the people that is in such a case; yea, happy is that people whose God is the Lord."

To prove this true we need only to avail ourselves of the description given by reliable witnesses who have traveled through and sojourned among those nations, and, becoming acquainted with them, can judge correctly of their happiness or their unhappiness, or we may avail ourselves of the facilities of travel and observe that moral, intellectual and social light, prosperity and happiness, shine and prevail just in proportion as the light of divine truth taught from the Christian Bible prevails.

Look at parts of India, Japan, China and Africa, where the light of gospel truth has so recently begun to dawn, and contrast the condition of the people

there with those yet in heathen lands; and tell me which is the happiest people, which is the most prosperous?

But the advantage of the Christian over the pagan or heathen system is not so much in the proportionate numbers which it saves and prepares for happiness here, and in the eternal future, as in the degree of happiness, for which it prepares its objects.

It is quite impossible to fully estimate the value of this. It is scarcely possible to tell how much the grace of God, through our Lord Jesus Christ, when obtained in all its fullness will develop the capacity of our whole manhood, body, soul, and spirit to glorify God and to enjoy Him forever.

Whatever this is worth, in contrast with the heathen's fear of God and working righteousness according to his imperfect understanding, securing to him mere acceptance from his Maker, Christianity is worth over and above heathenism. But the grand purpose in the subject of this discussion is to show that the heathen may be saved; proving that Christ "saves to the uttermost." That is, that it is possible that all Jews, heathens, pagans and all of every nation, and of every age, those who have lived, those who now live, and those who may live hereafter, have had, now have, or hereafter may have an opportunity to be saved.

This is indeed clearly implied in the language of Paul—II *Corinthians* v, 14, 15—"For the love of Christ constraineth us; because we thus judge, that:

if one died for all, then were all dead; and that He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them and rose again." This seems to set the possibility of the salvation of the heathen, and that they may be saved through Christ, beyond the possibility of doubt. How this is it is probable we may not be able so clearly and fully to determine. We may reason, however, that according to the knowledge they have, they may believe in Christ, a Saviour, as they believe in God by whom all things consist and are made.

We learn that in all the great religions of the world there is the idea of sacrifice, and a mediator by which the wrath of an offended deity or offended deities must be appeased, and by which his or their good will must be propitiated.

It is also a fact that among most of the nations and tribes of earth there is a more or less definite idea of and a reverence for a great spirit. To what extent this idea of and reverence for this triune God may be developed in some of them who are more devotional than others, as is the case in all nations, we can not tell.

Is it not probable that at least it may be sufficiently developed to bring its possessor to God through Christ, that he may be able to save him? Nothing less than that could make Christ the Saviour of all men.

We think from the foregoing scriptures and from reasoning we may expect many of the vast numbers from heathen lands to come up on the resurrection

morning to swell the throng of the redeemed who shall sing the chorus: "Now unto Him that loved us and hath redeemed us, and washed our robes, and made them white in the blood of the Lamb. Amen! Christ is all, unto all, and over all, blessed forevermore."

## CHAPTER II.

## THE SALVATION OF LITTLE CHILDREN.

*Matt. xix, 14:* "But Jesus said, Suffer little children and forbid them not, to come unto me: for of such is the kingdom of heaven."

The subject here presented for our consideration is one of deep interest and of great magnitude.

Until recently the Christian world has been sharply divided as to whether all children not yet grown to the years of accountability are or will be saved.

Calvinists, formally and generally, used to assert their belief that a certain number of mankind, including infants, and of angels, were predestined by God to eternal damnation and that the number was so definitely fixed that it could neither be increased or diminished.

Armenians believe and assert, "That all infants and children who have not grown to the years of accountability (including imbeciles) are and will be saved."

I have been led to rejoice that there are but few at the present day who are willing to contend for the doctrine of infant damnation. Though it is still in the creeds of many, in one form or another, yet it remains there as a dead letter. Though I am not much in favor of dead letters yet, as I think that doctrine always a dead letter, I would much rather it would remain buried in the church creeds than that



any one should bring it forth in the light of the nineteenth century, and by advocating it try to galvanize it into life. Not that we fear they will succeed, for the more such dead things are agitated, they emit an unpleasant odor, convincing all around of the fact that they are dead. But we think there is in this century plenty of better work for Christians than filling the air with such odors.

In the language we have quoted from our Saviour, we are taught fully and clearly that all little children are saved; inasmuch as they are like the inhabitants of Heaven.

Again he says: *Matthew* xviii, 3, "Except ye be converted and become as little children, ye shall not enter into the kingdom of Heaven." This makes little children the very samples of Christian character.

Apropos to this subject and connecting it with that of our former chapter we would quote the language of Peter in his address to an audience composed of different nationalities, gathered at Jerusalem, when they enquired what they should do to be saved, answered: *Acts* ii, 38-40, "Repent, and be baptized, every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

This, with the commission of the Saviour to the Apostles: *Mark* xvi, 15, "Go ye into all the world, and preach the gospel unto every creature," proves

conclusively that God through the gospel designs to call all the world, and that the promise of pardon and the gift of the Holy Ghost, whose office is to regenerate, witness the adoption of and sanctify wholly, also witnessing to that fact, and keep all those saved unto the coming of the Lord Jesus Christ, is designed to include all mankind.

Peter says: "This promise is not only to you, (those making the inquiry) and to all that are afar off, but to your children."

Why should it not be? The Saviour had said: "Of such is the kingdom of heaven."

Oh! what a wonderful announcement!

While a few from the vast numbers of heathen lands, of all times, obeying and following the little light they have, may be saved; unquestionably, the teeming multitudes of their little children, with the teeming multitudes of the little children of Christian lands, shall yet sing the songs of the redeemed in heaven. Of these redeemed little children we have much more to say. They are the light and joy of every household which may be favored with their presence. The birth of the little new comer is hailed with a delight and joy to every true family which no other event can equal. All such families consider this peculiarly a gift of God, and are ready to exclaim:

"Cherub! Much less like earth than heaven,  
Treasure! To us in mercy given;  
Let us now, hence, and ever prove  
Our gratitude, by purest love."

The first look of recognition from the new comer is hailed with delight. The first appearing smile which lights up the lovely face, the first "coo" heard, the first return of affection's kiss, the first word spoken, the first step taken, and the first pearly tooth that makes its appearance—all, are hailed with constantly increasing delight by each member of that happy family circle.

And why all this? Is it not because all feel that of such is the kingdom of heaven?

And what is the first natural impulse of that devout family circle? Why that we ought to give back to God, the Father of lights, in whom there is no variableness, neither shadow of turning, in solemn covenant, this precious gift. And this is what Jesus says in effect: Let the parents bring their children to me that I may bless them. Let them give them to me in the only ordinance I have instituted, by which any can be visibly received into my visible kingdom or church.

Under the Jewish dispensation, the ordinance by which all were received in the church of God, or became his people, was circumcision. Under the Christian dispensation it is baptism. They were to circumcise their children; we are to baptize ours. God promised to bless them and circumcise their hearts and the hearts of their children if they would trust Him to do it. He promises to bless us and our children, and to baptize us and them with the Holy Ghost, cleansing our hearts, if we trust Him to do it. By these passages of Holy Writ, with many more we might quote to the

same effect, we learn that little children of all nations, if they die in their infancy, being fit subjects of the kingdom, shall enter therein.

We now proceed to consider the advantages the children of Christian lands enjoy over those of heathen lands, and the advantages of those of Christian families over those that are not Christian.

*First.* Those of Christian lands, though they have not Christian parents, have great advantages of those of heathen lands, in that, if they live to grow up to years of accountability, have the privileges of Christian instruction and example, and consequently are more likely to become religious, happy, useful and prosperous in this world and of obtaining a life of eternal glory and blessedness in heaven.

*Second.* The children of truly Christian parents have great advantages of those who are not of Christian parents; (1) inasmuch as by generation they inherit at least to some extent a better nature than they, as we are taught in the Bible. I *Corinthians* vii, 14: "For the unbelieving husband is sanctified by the wife and the unbelieving wife is sanctified by the husband; else were your children unclean; but now are they holy."

We are also taught that after Adam and Eve had sinned, Adam begat a son in his own likeness; that is, a sinner. Putting the two passages together, we learn, as a general rule if not universally, where both parents are holy their offspring will be holy, and where both are sinful their offspring will be sinful. And that where one is holy and the other sinful the

offspring will sometimes inherit the nature of one more than of the other, and at other times will combine and inherit the nature of both parents nearly equally.

While this seems to be the teaching of the word of God facts fully confirm the same. As in the physical and intellectual being, or nature, so in the moral we find by observation and experience the child invariably inherits the character or nature of the parent, to a greater or less extent. It is true that in all these respects the laws of generation may run back to grandparents; sometimes to third or fourth generations. If then, to generate children with healthy, symmetrical and vigorous bodies it is important that the father and mother possess such bodies, and in order to generate children with bright, healthy and vigorous intellects it is important that parents possess such intellects, how much more important is it that parents possess a pure, holy, beautiful, lovely and vigorous, yea a perfect, spirit or moral nature. Just as much more as the spirit is more valuable than the body or mind. Oh, then, as parents who bring children into the world stamped with a pure spirit let them seek and maintain such a spirit.

It is true that other causes than parental generation, may weaken, deform and otherwise injure the body and mind of their offspring; so may it be with the spirit. Sometimes these causes may be those over which parents have no control, and consequently such as they are not responsible for. While no reasonable person will blame parents for deformities

or weakness of body or mind in their children, caused by accident or anything over which they have no control; yet many are unreasonable enough to blame Christian parents for having bad children, for which they are just as little responsible. They may have become bad through the influence or instruction of others, for which their parents cannot reasonably be blamed.

*Third.* The question naturally arises at what age does a child arrive at accountability, so as to make repentance towards God and faith in the Lord Jesus Christ necessary as a condition of salvation? We answer—doubtless that depends upon the natural and acquired capacity of the child. Some have greater natural capacity than others. And their natural capacity may be improved by instruction and culture.

*Fourth.* It is the duty of parents, of brothers and sisters, of all friends, and teachers of all schools, to teach children, (1) to know God and his works, (2) to know their relations and responsibilities to Him as their Creator, Preserver, Benefactor, Redeemer, Sanctifier and final Judge. We say that parents should teach their children all these things, and in order that they may be prepared so to do they themselves should seek to know them. In Christian lands they may know them and God will hold them responsible for their acquiring and then imparting this knowledge to their children.

No other teacher can discharge the duty of the parent to teach the child. The duty of the mother is

perhaps prior to all others, but it is to be immediately seconded and ever accompanied by that of the father. And these instructions of parents, though supplemented and completed by other teachers, are to accompany them until their children graduate from earth to heaven.

This teaching may be done not alone by precept, but much better by example. We said that brothers and sisters should teach the younger. What a beautiful thought. The family is to become a normal school in which the principal and his associates are to train teachers having lower classes (if of only one), on which they are to practice their profession. We said that the teachers of all schools should teach the children. What are they to teach them? We answer, divine as well as human science. Yes, this is the most important of all science. The most valuable of all knowledge. Let the parents, the officers of districts, of towns, of counties, of states, of nations, of churches, and of all educational corporations, see that all teachers do this. Then shall our children, the children of our families, of our communities, of our districts, of our states, of our churches and commonwealth, not only be symmetrical, beautiful, lovely and strong in body and mind, but, most important of all, *morally* in *spirit*.

Let this system of instruction begin young, in the family kindergarten with its object lessons of holy examples, in the family normal school; and then, let it be continued through schools of all grades until

the student graduates in heaven. Then if he does not graduate with highest honors I shall miss my guess. Indeed it will be his own fault and the astonishment of all beholders. If any one from heathen lands, where he has not enjoyed such a course of instruction should present a more complete or more perfect manhood, it will be the fault of the student of Christian lands.

*Fifth.* So far we have considered one source of culture and of spiritual or of moral development, spiritual or moral instruction. We now call attention to prayer, as a source of development. *Ephesians* vi, 18:

“Praying always with all prayer and supplication in the Spirit.” (1.) Secret prayer by the mother, and with the child at her knees, and teaching it to pray.\* (2.) By the father, not only in secret, but in the family morning and evening, frequently calling on the mother, and sometimes upon the children to lead, or to take some part therein. Let all conform and spiritual development will invariably result. (3.) Social prayer in the weekly prayer meeting, taking the children along and endeavoring to get them to take a part.

Always making the children special objects of prayer, if not by name at least as a class. These prayers come up as a memorial before God, and call down His blessing upon the heads and into the hearts of those for whom they are offered.

*Sixth.* Attendance of the various means of grace

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\* See supplement.



which the parents promise when they dedicate them to God. But how often is it neglected, the sad history of the church shows, greatly to the injury and to the loss and sometimes to the ruin of its children. Our covenant is broken, and the curse of God, instead of His blessing, falls upon the child, its parents and sometimes upon the whole church. Oh! brethren! Let not this be so.

*Seventh.* Discipline is needed, as well as all the foregoing, for the healthy development of the spirit nature of the child. Restraint from evil and prompting to the right are a necessity to a greater or less degree to all mankind, more especially in childhood. God, all wise men and nature recognize the fact that the parents of children are their natural rulers. God says: "Children obey your parents in the Lord." He also condemned Eli, one of His chosen prophets, because he knew the evil deeds of his sons and did not restrain them.

We are clearly taught in the word of God to restrain our children from evil, by reason and moral suasion, if we can, forcibly if we must. This, all reason and experience proves, may be done most effectually, in early life; but ought to be done at all times, until the laws of God and of the land take the children from under parental control. The neglect of this duty generally brings sorrow and contempt upon the parents, and frequently ruin upon the child. Faithful administration of parental government and obedience thereto brings gladness and honor to the

parents, the blessing of God, a long and happy life in this world, and eternal life in the world to come to the child, and prosperity to the nation. All the foregoing tends to the spiritual upbuilding of the child; but, last and

*Eighth.* Personal exercise or culture, tends greatly to the same results. *I Timothy* iv, 7, 8: "And exercise thyself rather unto godliness.

"For bodily exercise profiteth little, but godliness is profitable to all things, having promise of the life that now is, and of that which is to come."

We think this is true not only of bodily exercise, but of mental as well; that, compared to godliness, which implies the exercise of our spiritual or moral natures, they profit but little. That is, while bodily and intellectual exercise profit a great deal, compared to the right exercise of the soul or spirit it is small. While the exercise of any department of our being is chiefly profitable, in the immediate fruits of the exercise or labor; yet, all judicious exercise of body, or spirit is profitable in the development of that particular part of our being which is exercised. Then, when we consider that the child, endowed by nature, as it is commonly called, but more properly, endowed by his Creator, with wonderful capacity, may, by the proper use of that capacity, develop or improve it all along through this life, and that then he may be exercising and developing that capacity in the future world, through the endless ages of eternity.

Oh! what vast capabilities open before the child of

earth, and yet of heaven born powers! Nor is this a mere fancy, for, it is said of the inhabitants of the heavenly world: "They serve God day and night forever and ever." And shall we suppose that exercise in his service there shall less develop one who exercises therein than here? No! No!

But these powers, thus developed and thus used, are to bring to one using them a reward, as we are assured "according to the deeds done in the body." And can we believe that those that serve God day and night forever and ever in heaven will not be rewarded for such service? If they will, then add the profit gained in the exaltation of the character of the servant to the reward rendered for the services; and then multiply that sum by the time of the service, which is all eternity, and we have as the grand result—infinite time multiplied by an inestimable reward as the final answer. This represents the gain of one commencing to exercise himself in Godliness in early childhood and being faithful unto death.

And this is salvation to the uttermost for little children. No wonder that Christian parents should rejoice at their birth, glory in their life, triumph at their death, and sing peans at their coronation.

## CHAPTER III.

## JUSTIFICATION AND REGENERATION.

Hitherto we have considered this subject as to the heathen and to little children. We now ask attention to its application to adult sinners. In the salvation of such there are many things to be considered.

*First.* That every one has inherited to a greater or less extent a sinful nature. Although comparatively, the children of parents who are made holy, under the redeeming scheme of this uttermost salvation, especially in cases where the grand-parents for several generations have been holy, yet, unquestionably according to the scriptures as well as by the demonstration of facts, more or less of the old Adam inheres in all. This is fully and clearly set forth in the fifth chapter of *Romans* and summed up in the 19th 20th and 21st verses:

19. "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."

20. "Moreover, the law entered that the offense might abound. But where sin abounded grace did much more abound."

21. "That as sin hath reigned unto death even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord."

*Romans* vii, 18, 19: "For I know that in me, (that is in my flesh) dwelleth no good thing; for to will is present with me; but how to perform that which is good, I find not."

"For the good that I would, I do not; but the evil which I would not, that I do."

We might quote many other passages of scripture to the same effect, but we deem these sufficient. Indeed in distinction from all human testimony, in which two or three witnesses are necessary to establish any fact, one clear and full statement of the word of God is sufficient. What the word of God teaches on this subject, is confirmed by the observation and experience of all persons in all ages of the world. The earliest acts of all children manifest, to a greater or less extent, and the experience of all proves that they inherit such a disposition and nature.

*Second.* Everyone (unless regenerated from childhood, as we think is possible) is likely to commit personal transgressions by which guilt, condemnation and the death penalty is incurred.

We say we think it is possible to be regenerated from childhood, and by the grace of God to be so kept from sinning as that we may never commit a willful and known transgression. At this point we will give some reasons for such a conclusion.

As Jesus has said: "Suffer little children to come unto me," we may conclude they may go to Him, and be saved, just as soon as they are old enough to recognize Him as a Saviour. We think they are evi-

dently old enough to recognize Him as their Saviour just as soon, if not before, they are old enough to know what sin is, and therefore they may by faith come unto Him and be saved not only from sinfulness but from sinning, until He comes to take them to Himself, that where He is there they may be also. This is salvation to the uttermost for them, and nothing short of this can be salvation to the uttermost. Jesus came to destroy the works of the devil, and if there is a point or period in the life of any child in which it is impossible for it to be saved from all sin and from all sinning He cannot destroy the works of the devil, and is not able to save to the uttermost.

We are not willing to admit this. We are unwilling to believe our children in the power of the adversary for one moment without a remedy by faith in Christ. We are unwilling to believe ourselves thus in his power.

*Third.* But, having come to the years of accountability, if they sin, they incur guilt, and for every transgression and disobedience they will receive a just recompense at the day of judgment unless pardoned.

*Fourth.* But not only so, every sin committed corrupts the heart or moral nature, makes it more inclined to sin and disqualifies it for the society of the pure and holy in heaven. Because of this corruption or sinfulness, if it was not for the guilt of sin subjecting the sinner to the penalty of transgression, which is a death eternal in a lake of fire and brimstone, which is called in *Revelation* xx, 14, "the second

death;" yet, because man would be sinful he could not enter heaven, which is compared to a *holy* city, according to *Revelation* xxi, 27: "And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination or maketh a lie; but they which are written in the Lamb's book of life." If in such a sinful state man could get to heaven he could not enjoy it, for he does not in such a state enjoy the society of the holy here, much less the immediate, and to such the *awful* presence of an infinitely pure and holy God. Such might well say, as the youthful and skeptical Altamont said just as he felt he was about to die: "O thou insulted and holy Lord God, hell itself would be a refuge if it would but hide me from thy presence." "They which are written in the Lamb's book of life" shall enter the pearly gates.

*Fifth.* For all these effects and results of sin there is salvation to the uttermost to them that come to God through Christ. Now, the important question is *how* may any and all come unto God through Christ? We would answer, *First*: by repentance, and *Second*, by faith in a triune God. *First*, then, by repentance.

Mankind by sin have departed from the living God. Every sin takes the sinner farther and farther from God, not absolutely, but morally until at last he seems to neither see or hear Him in anything, or anywhere. It is not surprising that some, even that *many* such conclude, "there is no God." Indeed, the Bible declares that they are "without Christ" and

“without God in the world.” How then shall they return, how shall they find Him? We answer: *First*, by repentance.

Repentance, in a general sense, means a turning around; but in a scriptural sense it means more. A “Godly sorrow for sin, a sorrow that needeth not to be repented of,” a sorrow for having sinned against a God of infinite goodness, love and mercy. Then it implies a resolution to forsake sin and in the future to do right. What is necessary that the sinner may *do this*? *First*, That he be convicted of sin and its consequences. In producing this conviction the Holy Spirit is the prime agent, the ministry and the church generally the secondary agents; and the word of God, either written or spoken, is the instrument.

*First*. The Holy Spirit has inspired the written word, or the Bible, and in a general way applies truths contained therein to the mind and heart of all sincere enquirers after truth, producing more or less conviction; always enough, if adhered to, to bring the sinner to repentance and to a saving faith in Christ.

*Second*. It calls men, and sometimes women too, to the lifework of preaching or of expounding the word, and inspires those called in their work, and impresses the truth they read or speak on the mind and heart of the hearer. In this work the whole church may greatly aid the ministry, as moved by the Spirit at times. That the Spirit may do this work it is the privilege and duty of the ministry and of the



whole church to pray for it to give especial endowment of power from on high, to the ministry and to the church, to do all their duties. Then, everywhere, and at all times, as at Jerusalem on the day of Pentecost, sinners will be "cut to the heart, or deeply convicted of sin, of righteousness and of judgment," and would ask "men and brethren, what shall we do?"

*Third.* The same blessed Spirit will inspire or direct some one as it did Peter, on the day of Pentecost, to *effectually* say: "Repent and be baptized every one of you in the name of the Lord Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost."

*Fourth.* Sinners being thus convicted and pointed to repentance the next office of the Spirit is to inspire true repentance in the heart. It is not uncommon when one makes up the mind to seek salvation he feels his hardness of heart and an indifference quite inconsistent with his condition. What is to be done? Let him and others for him pray that the Spirit may enlighten his mind and inspire deep penitence in his heart.

*Fifth.* The Spirit also inspires the heart of the truly penitent seeker of pardon with faith to believe that God will and finally that he *does* pardon; and, finally—

*Sixth.* The same blessed spirit witnesses to the fact that sins are all forgiven. This is taught in *Isaiah* xliii, 25: "I, even I, am he that blotteth out thy transgressions, and will not remember thy sins." It is the

evident privilege of all to have the witness of the Spirit to every work of grace wrought in the heart. He is to show us the things of God or of Christ as we are taught in *John* xv, 26, also xvi, 15. "He shall testify of me." "All things that the Father hath are mine; therefore said I, he shall take of mine and show it unto you."

The gift of pardon is unquestionably of God the Father, and inasmuch as all things that the Father hath are Christ's; and He says that the Spirit shall show it unto us, we may know by His showing "all" things that are freely given us of God, and pardon is one of those things.

Concomitant in time, though different in nature from pardon or justification, is regeneration. This is the same state of grace as is expressed by being born again in *John* iii, 3, 5, 6:

3. "Except a man be born again, he cannot see the kingdom of God."

5. "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

6. "That which is born of the Spirit is spirit." That is, that which is born of the Spirit of God is the spirit of man.

This is also doubtless the same as is expressed by being created anew in *Ephesians* ii, 10: "For we are his workmanship, created in Christ Jesus unto good works." *Ephesians* iv, 23, 24: "And be renewed in the spirit of your mind. And that ye put on the new

man, which is created in righteousness and true holiness."

This is also doubtless the same state as is expressed by being converted in *Matthew* xviii, 3: "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven."

According to these passages of Holy Writ, this combined work of justification and of regeneration is in *every respect* a most wonderful work. The work of human salvation. (1.) Wonderful when we consider the danger to which the object saved was exposed and from which it is delivered. (2.) When we consider the greatness of its author. (3.) When we consider what it cost this great author to secure it.

*First.* Then let us consider the danger to which the object of this salvation is exposed. It is punishment for the transgression of the divine law, either in a lake of literal fire and brimstone or punishment so extreme that it is properly represented by a burning in such a lake, and that punishment is to continue forever. We are taught that the degree of the punishment will be, in every case, in proportion to the desert of the transgressor. We are informed that this lake of fire was prepared for the devil and his angels (*Revelation* xx, 10), but in *Revelation* xx, 15: "That whosoever was not written in the book of life was cast into the lake of fire."

It may be inquired how shall the punishment be in proportion to the guilt of the transgressor when all are cast into the same lake of fire? We reply, this is

not impossible with a God who could temper the fire of a furnace which was heated seven times hotter than it was accustomed to be so that it had no power on the persons of Shadrach, Meshach and Abednego, who were cast therein.

But this is only the positive part of the punishment of the wicked. The negative part, an exclusion from heaven, as we are informed in *John* iii, 5: "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God."

Therefore, being shut out of the kingdom of God and enduring torment forever and ever is the danger to which the object of this salvation is exposed. Surely such a salvation is infinitely great.

*Second.* The object of this salvation is introduced into and enjoys a glorious state, in a glorious place, in glorious society, and in an eternity of glory. Surely this is an infinitely glorious salvation.

*Third.* The author of this salvation is infinite in all the attributes of His nature and in all His works; and the salvation of humanity is His crowning work. Of it a poet has well said: "'Twas great to speak a world from naught; 'twas greater to redeem."

*Fourth.* It cost this great author the shedding of His own blood, unto death; as we are taught in the Bible, "without the shedding of blood there is no remission of sin."

The law had declared death, spiritual, material and eternal, to the offender. He who would save man from it must meet the penalty, "the just for the

unjust to bring them to God." Hallelujah to God the Father, to the Son and to the Holy Ghost, for this uttermost salvation. It delivers its object from the penalty of the broken law, justifies and gives him peace with God, through our Lord Jesus Christ, changes or converts his nature, creates him anew in the image of God, in righteousness and true holiness. It regenerates and makes him a child of God, adopting him into His family; and last but not least it gives him the best possible evidence of this glorious fact.

Of this evidence we propose to write a little and close this chapter. (1) It is said in the word, *I John* iii, 14: "We know that we have passed from death unto life, because we love the brethren."

By the same brotherly love we may know that we are born of God, as we are taught in *I John* iv, 7: "Beloved, let us love one another, for love is of God; and everyone that loveth is *born* of God and loveth God." Again we may know that we are God's children because we cease from sin and do right, as we are taught in *I John* iii, 10: "In this the children of God are manifest and the children of the devil; whosoever doeth not righteousness is not of God, neither he that loveth not his brother."

We might refer to many other sources of evidence of this great change, especially to the general fact that we love God, His people, our brethren, our neighbors, God's word, His worship and all that is good, as never before. That we hate or despise all

evil as never before. But in some instances it is very difficult to tell from any of these sources whether we have met with this change. One may not have been very bad or sinful either by nature or practice; may have been taught to love God and all things good, and to hate or despise evil, and for this cause he may persuade himself, and others may judge of him, that in all classes of evidence he himself possesses and evinces to others that he has the testimony that he is a Christian, and yet he and they may be deceived.

But the question is: Is there an evidence, is there any testimony upon which one may rely with unshaken confidence, one that brings assurance to the heart that we are the children of God? We think there is such evidence, there is such testimony. It is the witness of the Spirit. It is referred to in *Romans* viii, 14, 15, 16, 17: "For as many as are led by the Spirit of God, they are the sons of God." "For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father." "The spirit itself beareth witness with our spirit, that we are the children of God." "And if children, then heirs, heirs of God, and joint-heirs with Christ; if so be, we suffer with Him that we may be also glorified together."

Let us examine this testimony closely and carefully. In the 14th verse it is said, "as many as are led by the Spirit of God they are the sons of God." But can we be certain that we are thus led? We think not. But even if we could this is not the evidence we need, in-

asmuch as it is the result and consequently is subsequent to and cannot be the evidence of our being the children of God. The same may be said as to the promptings of the Spirit of God by which we say or cry, Abba, Father. But in the 16th verse is stated the direct, immediate and continued witness of the Spirit: "The Spirit itself beareth," not has borne, or will bear; but beareth witness with our spirit, not that we have been, or shall be, but that we are now the children of God.

This is just the kind of evidence every one needs. It gives its testimony at the time one becomes a child, and it prompts him to cry Abba, Father, and to be led by the Spirit. It sheds abroad the love of God in his heart; all of which are fruits of the Spirit and a corroborating testimony that we are the children of God, but does not do away with the necessity of the direct and abiding witness of the Spirit that we are the children of God. But it is not only the testimony we need because it comes just at the time we need it, but because we are sure that the testimony He gives is perfectly reliable. He is emphatically called by our Saviour the Spirit of Truth. This is not all; but if the work of regeneration is wrought He has wrought it; and upon the unquestionable principle that he who has done a work is the best possible witness of the completion of that work provided he is a truthful witness.

Upon these principles we may confidently rely upon the testimony given by the Spirit of God. And now

let us consider the Saviour's declaration, "that our heavenly Father is more willing to give the Holy Spirit to them that ask him than parents are to give good gifts to their children." So then we may ask our heavenly Father to give his Holy Spirit to bear witness to our hearts to any work wrought within us.

With equal confidence and upon the same authority we may ask the agency of the Divine Spirit in the accomplishment of any work connected with human salvation.

*First.* That He will endow the church with power from on high to labor (both the ministry and the laity) for the conviction and the conversion of sinners.

*Second.* That He will powerfully convict sinners of sin, of righteousness and a judgment.

*Third.* That he will lead them to God through Christ for pardon and regeneration.

*Fourth.* That he will give to all penitent seekers the faith which justifies and brings peace, and that faith which works by love and purifies the heart.

*Fifth.* That He will thoroughly convert the soul, regenerate the heart, create in all who seek a clean heart and renew in them a right spirit, and shed abroad the love of God in their hearts.

*Sixth.* That having done all these things thoroughly He will give clear and full testimony to its accomplishment. Then will convictions be deep, pungent and general, and conversions be clear, powerful and numerous. All this work being wrought by the agency of



the Holy Spirit, God's people may confidently look for it, not only where circumstances seem favorable but where they appear most unpropitious. God is not circumscribed in his work by time, place or circumstance.

Wherever a few or many are united together in prayer offered by faith in the Lord Jesus for the salvation of precious souls, and will persevere therein, He is ready to hear and answer, and always deep conviction will rest on the unconverted whether they will yield to those convictions or not. Their conviction may be without their consent and even against their will, but God will never *convert* any against their will. Therefore it is apparent that in order to obtain pardon and regeneration the sinner must surrender his all to God, and ask by faith in Christ for pardon and regeneration, sincerely repenting of his sins; then will God pardon all his transgressions, renew his heart and give the witness of the Spirit that he is born of God.

And now, friendly reader, if you have not already made this surrender, let us beseech you immediately so to do, and in the name of the Master we can promise you peace that passeth understanding, and joy unspeakable, and full of glory in the present life with eternal blessedness in the world to come.

## CHAPTER IV.

## ENTIRE SANCTIFICATION.

*I Thessalonians* v, 23, 24: "And the very God of peace sanctify you wholly, and I pray God your whole spirit, and soul and body, be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is He that calleth you, who also will do it."

We believe that in the Bible the same state of grace or of Christian perfection is meant by *Matthew* v, 48: "Be ye therefore perfect even as your Father which is in heaven is perfect." By perfect love, as in *I John* iv, 17: "Herein is our love made perfect, that we may have boldness in the day of judgment, because as He is so are we in this world."

By perfect holiness as in *II Corinthians* vii, 1: "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

These, as we think, are all the terms used in the Bible, to express definitely the highest state of Christian experience and life. Even perfect love does not fully define such a state of experience and life, only as it is understood to be the *crowning* grace, and as it is presumed to imply as a necessity the perfection of all other Christian graces.

We have no particular objection to the use of the term "the higher life," as used by Upham, nor

“the perfect rest of faith,” as used by A. B. Earle, as expressive of the same state of grace and life, only as they do not seem to us fully to express, nor necessarily to imply, all that is meant in the Bible by being perfect, perfecting holiness and by entire sanctification.

Besides this we acknowledge that we prefer the terms used by the Holy Ghost in the inspired volume to express any state of Christian experience and life to any formulated by mere man though he may *infer* his terms from the word of God. We have sometimes feared that these inferential terms were preferred to avoid the prejudices of men against the terms used in the Bible. If so, that to our mind is an objection to their use, and a reason for the *use* only of the terms indited by the Holy Ghost.

*Second.* All believers in the Bible agree, that the state expressed in these terms is attainable, but—

(1) Some believe that all that is meant by these terms is included in justification and regeneration, and consequently experienced by all who have attained to that estate.

(2) Some think that none can attain to such a state in this life.

*Third.* We and many others believe that all persons *may* attain to such a state of experience and live such a life, as is expressed in the scriptures which we have quoted, in this world; and yet that it is not generally if ever attained at the time of conversion.

*First.* That all do not experience entire sanctification at conversion is evident from the fact that we

learn from *I Thessalonians* i, 6, 7: "And ye became followers of us and of the Lord, having received the word in much affliction, with joy of the Holy Ghost."

"So that ye were ensamples to all that believe in Macedonia and Achaia."

Yet for such Christians, who are very samples for others, we find Him praying: "And the very God of peace sanctify you wholly."

Now we cannot suppose that an inspired apostle would pray God to do anything which he knew he had already done; therefore we must conclude that these sample Christians who had received the word with joy of the Holy Ghost, and therefore must have been thoroughly converted, were not wholly sanctified.

But more than this, we must conclude that God is no respecter of persons, He does not generally, if ever, wholly sanctify any at the time they receive the word with joy of the Holy Ghost and are converted.

We will quote but one more passage to this effect. *II Corinthians* vii, 1: "Having therefore these promises dearly beloved, let us cleanse ourselves from all filthiness of the flesh and Spirit, perfecting holiness in the fear of God."

When we examine the statement of the apostle with regard to his Corinthian brethren, we cannot doubt but that they were thoroughly converted Christians, and yet he exhorts them to cleanse themselves from all filthiness of the flesh and Spirit, clearly proving that they were not yet so cleansed; and, that they

should perfect holiness, clearly proves that they had not yet done that.

We think these passages are sufficient to clearly prove the teachings of God's word upon the question whether justification and regeneration wholly sanctifies or perfects in holiness all of its subjects. If it did this for any in apostolic times it seems to us they would have clearly informed us of that fact. We have sought for a single passage giving such information, but in vain. What these passages teach, almost, if not quite, the universal observation and experience of the Christian church confirms. Mr. Wesley, the founder of the Methodist church, and his associates in the ministry, were accustomed to examine their converts very critically as to their religious experience, and they report that they never found one who gave clear evidence that they were wholly sanctified at the time of their conversion. I have never heard of any minister, who had a clear conception of what entire sanctification was, who gave clear testimony that they did obtain sanctification at the time of conversion. I have seen some who judged that they were wholly sanctified at the time of their conversion, but when we questioned them as to the evidence they had, we found it was only the evidence of their conversion.

We have never yet found one who would say that he had received the witness of the Spirit that he was wholly sanctified at the time of his conversion. Without such testimony we cannot believe that both works are wrought at the same time; for invariably the

Spirit gives testimony to the work He performs at the time it is accomplished. It may be, indeed, that the Spirit of the receiver does not recognize the source from whence it comes, but there is an impression made upon his spirit by the Spirit of God who does the work that it is done, and if properly taught the receiver will recognize it as the voice of the Spirit. Of this we shall say more farther along.

*Second.* As to the notion that men can attain such a state and live such a life in this world we might simply demand a thus saith the Lord and rest our cause. Those who announce such an opinion have the negative. They never have brought, and never can bring, any proof that it is impossible for anyone to be wholly sanctified and to live a wholly sanctified life in this world.

Now we desire to call attention to some evidence from the Bible that under the provisions of divine grace such a state is attainable in this world.

All believers in the Bible agree that it teaches that holiness must be obtained sometime in order that anyone be prepared for heaven. But many say that it cannot be obtained in this world. If so, all must attain to it, either at, in or after death, else they cannot enter heaven.

We object to either of these theories. *First.* Because there is no evidence in the Bible to sustain them. *Second.* Because that either theory makes the redemption scheme through Christ incomplete and makes death necessary to complete it.

And now we call attention to the proof that such a state and life is attainable in this world.

*First.* We are commanded to be perfect in *Genesis* xvii, 1: "I Am the Almighty God; walk before me and be thou perfect." *Deuteronomy* xviii, 13: "Thou shalt be perfect with the Lord thy God." *Matthew* v, 48: "Be ye therefore perfect even as your Father which is in heaven is perfect."

It is evident, from the nature of a command, that it is designed to be obeyed immediately, unless a future time is specified. No future time is specified in either case quoted, and therefore it is designed for immediate and perpetual obedience.

We think this cannot be rationally denied.

In the first instance the commandment is given to Abraham and is doubtlessly designed to bind not him alone, but his descendants. This is made more evident by the repetition of the same command, given to the descendants of Abraham by God through Moses, God's servant, in our second quotation.

Our third quotation embraces the same command, given in substance by our Saviour, Jesus Christ, our Lord, who is one with the Father and the Holy Ghost. This is evidently designed for the immediate and perpetual observance of all Christ's followers.

The only difference in this instance and the other two is that the Saviour indicates the kind of perfection his followers are to attain and maintain, which we learn by the following: "Even as your Father which is in heaven is perfect."

Evidently, this must mean the same kind of perfection as God has, and not the same degree. In *degree* no man, or angel can be perfect as God, but in *kind* he may. This doubtless means the moral likeness of God in which man was first created, and to which he is to be restored by the new creation, which consists in "Righteousness and true holiness," as set forth in *Ephesians* iv, 24. In righteousness and true holiness the followers of Christ are to be perfect according to their finite capacity, as God is according to his infinite capacity. We think this is the evident teaching of this passage.

With this understanding we see nothing in it so fearful that the followers of Jesus should stagger at it, or shun it, as many seem to do. Indeed, every command of God is just as much in mercy given as are His exceedingly great and precious promises; and they should be just as readily received and as ardently cherished by the followers of Christ.

But the attainableness of perfection is not only taught by God's commands, all of which we must believe it is possible to obey, but the same is proved by exhortations given to attain it.

*Colossians* iii, 14: "And above all these things, put on charity, which is the bond of perfectness." This doubtless means by the *bond* the complete and uniting grace of perfectness.

*II Corinthians* xiii, 9: "And this also we wish, even your perfection."



*Hebrews* vi, 1: "Therefore leaving the principles of the doctrines of Christ, let us go on unto perfection."

As to the second of these passages we observe: It would be impossible to conceive of an inspired apostle wishing a thing that could not be, and therefore as that wish or desire is put upon record (as we are informed all scripture is) for our instruction, it teaches us that it is the privilege of all to be made perfect in this world.

An inspired apostle would certainly know that all would be perfect in the heavenly world and therefore would not express a wish that they might be.

As to the third of these passages we would remark that the apostle must have understood:

*First.* That his Hebrew brethren had not attained to Christian perfection, though they had been enlightened, had tasted of the heavenly gift, had been made partakers of the Holy Ghost, had tasted the good word of God, and the powers of the world to come.

And yet he exhorts them to go on to perfection, lest they should fall away. Doubtless he had learned, what every minister whose special duty it is to watch over souls will learn, that if they rest in or stop at first attainments, instead of going on to perfection, the inevitable tendency is to fall away or to backslide.

*Second.* The apostle must have believed that they could attain to Christian perfection in this world, else he would have exhorted them to go on until they got to heaven, and then his Hebrew brethren would have understood him.

Then also would all Christians for whose instruction the exhortation was given have understood Him.

The attainableness of this state and life is proved, thirdly, by instances of those who have been perfect given in the Bible.

*Genesis* vi, 9: "Noah was a just man and perfect in his generations, and Noah walked with God."

This is a remarkable instance: *First*, of justification; *second*, of perfection, and *third*, of a holy life.

Noah it is said walked with God in his generations. This means doubtless in the age in which he lived and with his surroundings. Certainly if he could do that anybody at any age and with any surrounding could do as much.

Noah lived when, according to *Genesis* vi, 5: "God saw the wickedness of man was great in the earth and that every imagination of the thoughts of his heart was only evil continually." Could any man be more unfavorably situated? Noah probably inherited a heart as bad as any for he was generated by and lived among the wicked people. But God had justified him, forgiven his sins and regenerated him.

But more than that, He must have made him perfect and then witnessed to him unquestionably by His Spirit, that this work was accomplished. But this is not all. "Noah walked with God," which is equivalent to saying he lived a holy life, which proves that all this was in this world.

Then of all this God causes a record to be made

and handed down to us for our instruction to whom the end of the world has come.

Fifteen hundred and ten years before Christ there lived a man in the land of Uz, whose name was Job. God said of him, *Job* i, 1: "That man was perfect and upright, and one that feared God and eschewed evil."

This testimony is given of God concerning him while he enjoyed great prosperity. Then, Satan was permitted to take away his property and his children, when God declared of him again "that there is none like him in the earth, a perfect and an upright man, one that feareth God and escheweth evil; and still he holdeth fast his integrity, although thou movest me against him, without cause." Then Satan was permitted to afflict his body most grievously, and his wife asked him:

"Dost thou still retain thine integrity? Curse God and die."

But he said unto her: "Thou speakest as one of the foolish women speakest. What! shall we receive good at the hand of God, and shall we not receive evil?"

Then comes in the testimony of God again concerning this perfect man:

"In all this did not Job sin with his lips?"

If he did not sin with his lips, we may conclude he did not sin at all. For it is said:

*James* iii, 2: "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body."

But then, as is quite common with such persons, Job's religious friends came and accused him most bitterly of his sins, and that God was afflicting him because of his transgressions. Probably there is nothing more trying to humanity than such accusations. But this was added to all his other trials.

But how did it affect Job?

If we read carefully the accusations of these friends, and Job's answers to them, we find he was very sensitive to the wounds they heaped upon him, and from the apparent severity of the language with which he answered we might conclude he gave way to sinful temper and words. But what is God's decision?

*Job* xlii, 7, 8: "And it was so, that after the Lord had spoken these words unto Job, the Lord said unto Eliphaz the Temanite: My wrath is kindled against thee, and against thy two friends, for ye have not spoken the thing that is right, as my servant Job hath.

"Therefore take unto you now seven bullocks and seven rams, and go to my servant Job, and offer up for yourselves a burnt offering; and my servant Job shall pray for you; for him will I accept; lest I deal with you after your folly in that ye have not spoken of me the thing which is right like my servant Job."

Taking this with what followed, "the Lord also accepted Job," and the fact that "the Lord turned the captivity of Job when he prayed for his friends;" also that "the Lord gave Job twice as much as he had before," and that he died in that state, it forms a perfect indorsement of the infinite God, of the perfection

of his character and life. And if a man could attain such a character, and live such a life at that period, and enduring such trials as he did, surely any person can do as well in this Christian age and in a Christian land.

God, the Father, the Son, and the Holy Ghost can accomplish as much for any and for all.

Glory to His name.

*Psalm xxxvii*, 37: "Mark the perfect man, and behold the upright; for the end of that man is peace."

This being given by inspiration shows that there were in the days of the Psalmist some such men, for it would be mocking God to call upon anyone to mark or observe such a man if none such existed.

*I Corinthians ii*, 6: "Howbeit we speak wisdom among them that are perfect." Equal folly it would be to write about speaking wisdom among them that are perfect if there were no perfect persons existing.

*Philippians iii*, 15: "Let us therefore as many as be perfect be thus minded, and if in anything ye be otherwise minded, God shall reveal even this unto you."

Evidently in these words Paul classes himself with others, and exhorts them to the attainment of a state to which they may not yet have attained, showing that the perfection which he advocated did not exclude mental growth. That it was only a perfection in moral quality and not in degree nor capacity. In capacity there is to be a perpetual growth through life and it may be to all eternity.

*Fourth.* Means are provided to make Christians perfect we conclude; as we cannot reasonably suppose an infinite God would provide means not commensurate with the ends to be accomplished thereby we must conclude that all may be made and kept perfect in this life.

*Ephesians* iv, 11-32. All of which I entreat every Christian to read carefully and often, reading comments upon it and meditating thereon; and asking the guiding and inspiring influence of the Holy Spirit, that they may fully understand the entire import of the whole passage. In it we have the most complete epitome of instruction, in regard to the possibilities, the privileges and duties of Christians in this world, of any given in the whole inspired volume—in my opinion.

*First.* The apostle names the secondary agents of human salvation, the Holy Spirit being the primary agent. The secondary are, apostles, prophets, evangelists, pastors and teachers.

*Second.* That these are divinely appointed to this work.

*Third.* The work is to be accomplished for the saints, by which is meant the sanctified, and yet, evidently, not the wholly sanctified, inasmuch as the work these agents are appointed to accomplish is their entire sanctification and their growth to a perfect manhood.

*Fourth.* We call attention a little more particularly.

*First.* The perfecting of the saints or the sanctified.

This has undoubtedly reference to the converted or to the justified and regenerated. In their conversion they are made saints, that is, are sanctified, but not wholly or perfectly. The question arises, to what extent they are sanctified? We answer, so far as we can understand they are pardoned of all sins, absolved from all guilt, have peace with God, and are cleansed from all the corruption occasioned by their own personal transgressions. They are, in other words, converted and become as little children. As such, they have a corrupt and unholy nature, inherited from Adam, for which they are neither condemned nor will they be damned nor shut out of the kingdom of God. So the converted, who become like little children, have the Adamic, evil, carnal and unholy nature. For this they are no more responsible, nor will they be condemned or shut out of heaven, than will little children. Though this be true, they need to be freed from this corrupt nature thus inherited, and from it they may be cleansed by the application of the blood of Christ, through the agency of the Holy Spirit.

For this every Christian should pray earnestly and seek by faith the application of the blood. As this work is wrought by the application of the blood of Christ and the agency of the Divine Spirit, he who neglects thus to seek it fails to fulfill the will of God, for it is declared, "this is the will of God, even your sanctification."

## CHAPTER V.

ENTIRE SANCTIFICATION AS EXEMPLIFIED IN THE  
BIBLE—CONTINUED.

*Ephesians* iv, 12: "For the perfecting of the saints."

In our last chapter we have seen that the apostle doubtless meant by the expression in these words the perfecting of sainthood, or of sanctification. Doubtless the same is meant by perfecting holiness in *II Corinthians* vii, 1: "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

It is evident that this implies, not only cleansing from all unrighteousness, but filling with righteousness, or filling them with all the fullness of God. We might have said that it is the same as the destroying in them of the old man, the Adamic or the carnal nature, and raising in them of the new man or the creating them anew in the likeness of God in righteousness and true holiness.

There are many terms used in the Bible to express this state of purity and fullness to which the saint is to attain by faith. That it is wrought in him by the operation of the Spirit and by the application of the blood of Christ and therefore is an instantaneous work. But just after speaking of this work done by the



agency of these classes of ministers, and of the whole work of the ministry, he speaks of Christian growth as another work which these classes of Christian ministers were appointed to promote. Hitherto they were only children.

It may be they were wholly sanctified children, for we believe while regeneration is not entire sanctification, that it may be accomplished, if not at the same time, immediately afterward or at any subsequent time. Then comes growth. Indeed, one may grow and ought to grow, previous to entire sanctification, but generally will grow more rapidly afterward, as a child who has perfect health will usually grow more rapidly than one who has not.

We will not take the time here to dwell on the importance and the privilege of Christian growth, but urge all to study well what the apostle says in reference to it, in that and the succeeding chapter.

We wish, however, that none should confound purity with maturity and thereby make the mistake of trying to grow into holiness or entire sanctification, instead of growing in whatever state of holiness or sanctification may be attained. We will here quote some passages of the Bible, proving the attainableness of such a state:

*Colossians* i, 28: "Whom we preach warning every man and teaching every man, that we may present every man perfect in Christ Jesus."

This being left upon record by inspiration proves conclusively that not only one in a great number may

be made perfect by the preaching of Christ but that every man may be thus made perfect. This we think is an inevitable conclusion.

*Col. iv, 12:* "Epaphras, who is one of you, a servant of Christ, saluteth you, always laboring fervently for you in prayers, that ye may stand *perfect and complete* in *all* the will of God."

This is trebly emphasized to show the completeness of the Christian perfection sought to be accomplished by the ministers of apostolic times. O, that all ministers of the present day would labor as fervently as they did for the same object.

*II Tim. iii, 16, 17:* "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be *perfect*, thoroughly furnished unto all good works."

This passage shows that the Bible was given, not only that the man of God might be *perfect*, but that he might be *thoroughly* furnished unto *all* good works, proving that this perfection was not to be in character only, but in *all good works*. As good works are done in this life, this shows that perfection is to be attained in this life as a necessary consequence.

We next call attention to passages of the inspired word where prayers are offered that persons may be perfect.

*Heb. xiii, 20, 21:* "Now the God of peace, that brought again from the dead our Lord Jesus Christ, that great shepherd of the sheep, through the blood of

the everlasting covenant, make you perfect in every good work, to do his will, working in you that which is well pleasing in his sight, through Jesus Christ, to whom be glory forever and ever. Amen."

*First.* We cannot suppose that God would inspire an apostle to pray for anything that was not possible or His will to bestow.

*Second.* Not only is it impossible for me to conceive of an inspired man writing a prayer which he did not expect would be answered in this world, without stating the fact in connection therewith, but there is connected with this prayer works which must necessarily be done in this world, and therefore we must conclude that it was possible for the Hebrews to be made perfect in this world. Inasmuch as the Bible declares that God is no respecter of persons, we must conclude that all Christians may thus be made perfect.

*Third.* We are also taught in this passage that it is through the blood of Christ this work is wrought. We also refer to *James*, i, 4: "But let patience have her perfect work, that ye may be perfect and entire, wanting nothing." The fact that patience is a grace exercised in this life proves that the perfection which is the result of such exercise is attainable in this world.

*I Peter*, v, 10: "But the God of all grace, who hath called us unto His eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, establish, strengthen, settle you."

At first view this might seem to indicate that it is

necessary that considerable time should elapse between justification and perfection, inasmuch as Peter prays that, after that ye have suffered awhile, ye may be perfect. But, if we examine the context, it will be evident that the apostle means that though your adversary, the devil, as a roaring lion walketh about seeking whom he may devour, though they suffer afflictions therefrom, God will perfect, establish, strengthen, settle them in spite of all opposition. For this he ardently prays.

We have now examined (1) Three passages in which all are commanded to be perfect. (2) Three in which persons are exhorted to be perfect. (3) Five in which persons are said to have been perfect in this world. (4) Four in which God is said to have instituted means by which Christians may be made perfect; and (5) Three in which prayers are offered by inspired men, and placed upon record for our instruction, that men may become perfect and live a perfect life in this world.

These eighteen passages form overwhelming proof of the attainableness of such a state and of the possibility of such a life.

We now call attention to passages which prove the possibility of attaining an entirely sanctified life in this world. We have already stated that this is only another form of expressing the same that is meant by Christian perfection. Probably there is no single passage that contains a more perfect epitome of instruction on this subject than that standing at the head of this section. We therefore will, as well as

we can, call attention to the teachings of this passage and to others corroborating these teachings:

*I Thessalonians* v, 23, 24: "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

"Faithful is He that calleth you, who also will do it."

We have already shown by our remarks contained in our first chapter, that those for whom the apostle is praying in this verse were converted and yet not wholly sanctified, and that *few* if *any* Christians are wholly sanctified at the time of conversion. Now we want to know as fully as we can learn just what it is to sanctify wholly. We believe it will be generally agreed by all who believe in sanctification, as taught in the Bible, that to sanctify means *to set apart from unholy to holy purposes*.

In the work of sanctification as taught in the Bible we find: *First*. That man is to sanctify himself and what belongs to him.

*Exodus* xiii, 2: "Sanctify unto me all the first born."

*Exodus* xix, 10: "And the Lord said unto Moses, go unto the people and sanctify them to-day and to-morrow."

*Leviticus* xx, 7: "Sanctify yourselves therefore and be holy; for I am the Lord, your God."

We find only one passage in the New Testament which speaks of any person sanctifying himself or any

one else, and that is in *I Peter* iii, 15: "But sanctify the Lord God in your hearts."

It is probable that this means that we are to bring our hearts to God as an offering, and ask Him to take them and create in us a clean heart and renew a right spirit within us, and then to take up His abode in our hearts that He may dwell there by faith. It is evident that in the Old Testament times persons were expected to sanctify their children, and prophets preached and, as servants of God, were to sanctify the people by a ceremonial, circumcision, washings, or by the offering of sacrifices to God. But it is evident that they were not unacquainted with a real offering of themselves, with all they had and were, to God and to His service, in the name of a promised Saviour; and that some of them by faith, claimed and obtained the sanctifying or cleansing agency of the Holy Spirit, by the cleansing blood of Christ, of which their ceremonial cleansing was only a type.

This is indicated in *Psalms* iv, 5: "Offer the sacrifice of righteousness and put your trust in the Lord."

Also *Psalms* li, 15, 16, 17: "O Lord open thou my lips and I will show forth thy praise.

"For thou desirest not sacrifice, else would I give it; thou delightest not in burnt offerings.

"The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise."

Under the Christian dispensation all our offerings to God are to be of a spiritual nature, that they may be acceptable. It is true we are taught to offer

our bodies and all our material substance to God; but this is to be done from or in the heart or spiritual nature.

We are taught this in *John* iv, 23, 24: "But the hour cometh, and now is, when the true worshipper shall worship the Father in spirit and in truth; for the Father seeketh such to worship him.

"God is a spirit, and they that worship him, must worship him in spirit and in truth."

The true idea then is, that when the Christian finds, as he will by the illuminating influence of the Holy Spirit, that his whole heart is not given up to God; that though he loves God and all that is godly, intensely, compared to what he did before his conversion, yet he does not love Him with all the heart, and mind, and soul, and strength he will feel when fully awakened.

"'Tis worse than vain my God to love,  
And not my God alone."

He realizes he does not keep fully this greatest commandment in the law. He is still possessed of the carnal mind, of which Paul says:

*Romans* viii, 7: "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be."

Feeling this very deeply he ought to seek earnestly to be freed from this carnal mind, and to have all the mind which was in Christ. How is he to be freed from this carnal mind, this Adamic nature, this old

man? Why, by bringing it to the cross and nailing it there? Then he should reckon himself to be dead indeed to sin, but alive unto God through Jesus Christ our Lord. If this is done by faith in Christ he will immediately feel that the old man is slain and the new man raised up within him. He will also have the witness of the Spirit to this fact if he looks for it as we are taught in

*I John v, 10:* "He that believeth on the Son of God hath the witness in himself."

This is true of entire sanctification as well as of justification. We are fully sanctified by faith in God as well as justified thereby. We think the opinion expressed by many well meaning Christians that they or anyone else are regenerated or sanctified because they have faith in God, is an erroneous conclusion. They need testimony as to whether or no their faith is such as to be approved of God. This testimony they can only obtain by the witness of the Spirit as declared in God's word: "He that believeth on the Son of God hath a witness in himself."

To what has he witness?

Why, that he thus believes. That is, the Spirit witnesses that his faith is accepted of God, and consequently that whatever blessing or state of grace he is seeking God bestows.

Let no one then conclude that he himself or anyone else has obtained anything of the Lord unless he has the witness of the Spirit to the fact.

If it be asked, how may one know whether he has



the witness of the Spirit, we answer, by an internal impression made by the Spirit of God.

If it is still asked "How may one know whether the impression comes by the Spirit or from some other source?" we answer, "If we ask God to do it He will give us a consciousness of the fact so convincing that we cannot reasonably doubt."

Having thus far noticed mainly how entire sanctification is to be obtained, and what agency the seeker has in obtaining it, we call more particular attention to what God has to do in this work. We can only present ourselves, body, soul and spirit, to be wholly sanctified, and then believe that God will, and even that He does, wholly sanctify.

What, then, is the work of entire sanctification, so far as God is concerned?

We answer: "It is to receive the offering we make; unholy as the offering may be He will make it pure and holy through the blood of His Son, set it apart to holy purposes, and witness to the seeker by His Spirit that the work is done."

We conclude from what is said in the words "and I pray God your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord, Jesus Christ," that in sanctifying wholly one must be rendered blameless in the whole spirit, and soul, and body. We can scarcely conceive of a clearer and fuller description of a perfect Christian. That one should attain such a state and be preserved in it until Christ comes implies that this may be the case unto the end of life. But it

inevitably implies also a blameless state of life for a greater or less extent of time. But this is not all. The apostle says: "Faithful is he that calleth you who also will do it." We must infer that he means that God calls all Christians to seek a state of purity, and that He will, if they trust Him to do it, grant what they seek.

Now let us review for a moment the force of these scriptural proofs. We have already done this up to the consideration of this text. This of itself, with the quotations we have made in connection therewith, is an incontrovertible proof of our position. Now we would add to this that the history of the Christian church from the apostle's day to the present, proves that in every period and under a great variety of circumstances the most reliable Christians who have ever lived have sought, believed they had attained, and received the witness of the Spirit that they had attained such a state. And the lives of many of these bear witness that they had attained such a state and lived such lives.

Probably there never was a time in the history of the Christian church when there were so many witnesses to the truth of the doctrine and to the blessed reality of this experience as at the present. The witnesses who would be believed should they testify that they had proved anything by experiment, bear witness that they had experienced this great blessing. And yet many will doubt because they think some, it may be many, live

inconsistent with their profession, while they are ready to admit many others live consistently.

Is this reasonable? Would any like to be so judged in regard to their profession of regeneration? They certainly would not. We purpose in a future chapter to give the testimony of some who, in the past and at the present, have sought and attained this state.

We now simply draw the final conclusion that the scriptures being so full of proof and instruction on this subject, and the experience and lives of so many believers of the Bible demonstrating the truth of these teachings, set the matter quite beyond reasonable doubt.

We now call attention to the fact that the attainableness of such a state, and the living of such a life, is clearly taught in the writings and hymns of all the Methodist churches and in the discipline of the Methodist Episcopal church. The sentiments of Methodist authors upon this subject are too well known to make it necessary for us to quote them.

We have often wondered and regretted that, as important as this doctrine was considered by Mr. Wesley and his helpers, and by the leading members of the Methodist churches, that the doctrine was not clearly and fully stated in our articles of faith as published in the discipline. The only reference I find made to it in the discipline is on page 222, paragraph 403: "The ends of this fellowship are, the maintenance of sound doctrine and of the ordinance

of Christian worship, and the exercise of that power of Godly admonition and discipline which Christ has committed to His church for the *promotion of holiness.*”

As this plainly states that the object of the institution of the church was for the promotion of holiness, it undoubtedly implies that holiness is a cardinal doctrine of the church.

On page 94, paragraph 151, we find: Question 2nd—Are you going on to perfection? Question 3d—Do you expect to be made perfect in love in this life? Question 4th—Are you earnestly striving after it?

These questions are to be asked of all ministers who are candidates for admission into full connection with the conference. The inevitable inference from these questions and answers is that, as a church, we require our ministers not only to believe in the attainableness of this experience, but that they profess to either have attained such experience or to be earnestly seeking it. And as they are under obligation to teach all the doctrines of the church they must necessarily, if they do their duty, teach this also. If they were faithful in the discharge of this duty doubtless a much larger proportion of our ministers and members would attain to perfect love and live holy lives. Certainly we would not be mortified by the declaration of some ministers and of many members that they do not believe any such state attainable in this life. Again, if we readily believe God has committed doctrine, discipline, godly admonition, to us for the

promotion of holiness, as is declared in the address given to every member who is received in full connection in the church, it seems to us there ought not to be the opposition we sometimes find to the very mention of holiness from the members of our church.

Dear brethren, let one who loves the church of Christ, that church which He has purchased with His own blood, beseech you to consider well the relation you sustain to that church and the obligations growing out of that relation. Consider what is said by an apostle of Christ:

*Ephesians* v, 25, 26, 27: "Even as Christ also loved the church and gave himself for it, that He might sanctify and cleanse it with the washing of water by the word, that he might present it to Himself a glorious church not having spot or wrinkle, or any such thing; but that it should be holy and without blemish."

Can you, dear brethren, disregard the very object Christ had in giving Himself for His church that He might sanctify and cleanse it and present it to Himself a glorious church, holy and without blemish? Can you as ministers, who are designed of your Saviour to promote the interest of that church, fail to urge the members thereof to seek earnestly for the application of that blood to their hearts which cleanseth from all unrighteousness, and to seek for the fullness of the love of God shed abroad in their hearts by the gift of the Holy Spirit?

Oh, this uttermost salvation,  
'Tis a fountain full and free,  
Pure, exhaustless, ever flowing,  
Wondrous grace, it reaches me.

It reaches me, it reaches me;  
Wondrous grace, it reaches me;  
Pure, exhaustless, ever flowing,  
Wondrous grace, it reaches me.

How amazing God's compassion,  
That so vile a worm should prove,  
This stupendous bliss of heaven,  
This unmeasured wealth of love.

Jesus, Saviour, I adore Thee,  
Now Thy love I would proclaim;  
I would tell the blessed story,  
I would magnify Thy name.

Soon Thy saints shall rise to meet Thee,  
With Thee in Thy Kingdom reign;  
Thine the praise, and Thine the glory,  
Lamb of God for sinners slain.

## CHAPTER VI.

## ENTIRE SANCTIFICATION AS EXHIBITED BY AUTHORS.

*I Thessalonians* v, 23: "And I pray God your whole body and soul and spirit be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is He that calleth you, who also will do it."

Having in two chapters called attention to overwhelming proof of the doctrine of Christian perfection, drawn from the Bible and confirmed by the experience of many of the best Christians who have ever lived and who now live, and having referred to the fact that Methodist authors in their hymns and other works have declared their belief in the doctrine, and that it is clearly taught in the discipline of the M. E. Church, we come now to call more particular attention to the triune agent of accomplishing this glorious work and to what is meant by this work.

It is quite certain we can never fully understand all that is meant by the work of entire sanctification, but probably the best language possible is used in the words we have quoted at the head of this chapter to convey to our minds the *greatness* of this work.

The author of this work is the very God of Peace. The Father, Son and Holy Spirit are this triune God.

He knows the work to be done, how to do it, when it is done, has promised to and unquestionably *will* do it, and give us the witness of his Spirit that it *is* done.

*First.* What is it? He will make and keep blameless.

*Second.* How long? Unto the coming of our Lord Jesus Christ.

*Third.* What will He thus make and keep blameless? The whole spirit, soul and body.

The spirit of man has well been styled the *chief*, the *ruling sovereign* of humanity. Its sway is indisputable. The soul and body are the subjects of this miniature kingdom. To determine just where the line of distinction *lies* between the spirit and the soul, as seen by God, it is probable we cannot. Indeed, it is difficult to definitely mark the distinction between the soul and the body, but He who hath *made* and knows what is in man knows perfectly these distinctions. If, therefore, the idea that man is a miniature kingdom within himself is true, that the spirit is the ruler and the soul and body are subject to the spirit, and God in his triune nature as the supreme sovereign proposes to bring back that kingdom, ruler and all, from its rebellion against Him to its rightful obedience to His will, He knows just *how* it is to be done and can do it. He can make the whole manhood blameless. The *will*, doubtless the *ruling* principle of the spirit, surrendering to the sovereignty of God, the whole manhood is surrendered to Him (with all that belongs thereto), given up to God. The intellect, perceptions, memory, judgment, conscience, the affections, and the body as well, are surrendered and wholly given up to him. He *accepts*



the surrender; makes the will blameless, conforming it to His own; the mind blameless, giving us the mind which was also in Christ; the preceptions, understanding what is *pure* and what is *impure*; the memory, retaining the right and dismissing the wrong; the conscience, quick to feel the right and the wrong; the judgment, to decide for God, the right and the true; and the affections, to love God supremely, and all that is good, pure and holy; and the body, to speak and to *do* what the blameless spirit and soul approve. And the *whole being* thus freed from evil, cleansed from all sin and sinfulness, and filled with God and goodness, is made and kept blameless unto the coming of our Lord Jesus Christ.

We are told that God, who hath called Christians to all this is faithful—who also will do it. It would seem as though the fact that God hath *called* to this state and life, ought to be sufficient to induce every Christian to seek it most earnestly, then the assurance that He who has called His *faithful* to do the work, ought to command the faith of all Christians that He will do it.

In view of that, O, Christian brother or sister, permit me to ask, if you are *not blameless*, in spirit, soul or body, why is it?

As it is said in *I Thessalonians* iv, 3: "For this is the will of God even your sanctification," and this is written of persons (as we have before seen) who were *sample* Christians to all in Macedonia and Achaia and therefore must have been partially sanctified, we must

conclude the apostle must have meant that it was the will of God that they should *be*, what he prays in the next chapter they *may* be, sanctified wholly.

But this is not all. We must conclude, as it is the will of God, that the Christians at Thessalonica be sanctified wholly, and God is no respecter of persons, that it is His will that *all* Christians everywhere should be thus sanctified. Then, if you are not so sanctified, are you not resisting His will?

Again, as it is said, *I Cor.*, i, 30: "But of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption?"

As God has made Christ to be *sanctification* as well as righteousness (or justification) and redemption, are you who neglect to receive Him in your entire sanctification not dishonoring God who has *made* Him to be sanctification for you, and Christ who is so made? O! will you *continue* to do that?

We are rejoiced to know that the ministry and laity of *many* of the churches are warming up to this subject, and that many are *seeking* and *obtaining* a clear and blessed experience, and are ready to *testify* to the power of God to save to the *uttermost*.

We now call attention to the importance of such testimony.

We observe that many ministers and members object to frequent profession of such an attainment because some profess it and their lives do not correspond with their profession, and therefore their professing it

brings a reproach upon the cause. This is true, but it is no less true of making a profession of justification and regeneration, and yet few of those who object to the profession of entire sanctification on this ground would advocate the omission of a profession of regeneration on the same ground.

But it is said that a state of entire sanctification requires so much purer and holier life to exemplify it, and a failure brings so much greater reproach upon the cause as a consequence. We are not quite certain of that. We find John the Evangelist saying: *I John*, iii, 9: "Whosoever is born of God doth *not commit* sin, for His seed remaineth in him; and he *cannot* sin, because he is born of God." And again, *I John*, iii, 10: "In this the children of God are manifested, and the children of the devil; whosoever doeth not *righteousness* is not of God, neither he that loveth not his brother."

Here then we learn that anyone who is *born* of God, as well as he who is wholly sanctified, cannot commit sin, but must do *righteousness*, or right.

What the scripture says in this regard all right-minded Christians say, and even sinners say as much, that the child of God ought not to sin, but ought to do right; and the *world* will judge of them; if they *do* sin and do not do right they are of the devil, and their own hearts condemn them.

Then one is ready to say there *are* no children of God. Not quite so fast, my brother. The child of God cannot sin while his *seed* remaineth in him, but let

that *seed* depart and he *may* sin. What then? Why, if he immediately repent, confessing his sins, God is faithful and just to forgive and to cleanse him from all unrighteousness. But the regenerate man, having the carnal mind, or the old man, the Adamic nature, by that nature is *prompted* to sin; yet, while God's seed (His own Son) remaineth in him he keeps the *old* man *under*, and does *not* sin; and, while the old man would *disincline* him to do right, the new man (the seed) enables him to *overcome* the old man, and he *does* right. But there is a continual warfare within, an internecine (the worst kind of a war), though, if we depend upon Christ, our Captain, we shall gain the victory every time. But when entirely sanctified the old man is slain, is cast out, then Christ lives and *reigns* within, reigns without a rival. There is no longer an *internal* foe. Victory is easier, for we contend *only* with a luring world and a tempting devil. Christ has overcome the world, and with Him reigning in us by His Spirit, inspiring such a faith as will overcome, we have the victory over the world. *Victory* through the blood of the Lamb. And the *devil* is a *conquered* foe, for Christ, who reigns within, has overcome him, and fights our battles for us while our faith *abides* in Him. Hallelujah to the Lamb!

I know I am writing what *many* will recognize as true in a blessed experience. Tell me then has the wholly sanctified Christian no advantage over the *merely* justified and regenerated? Yes, verily, for while the regenerate, to maintain a consistent life,

must cease from sin and learn to do well, and the wholly sanctified can do no more, the latter has no internal *promptings* to sin and no disinclination, but a ruling delight in doing right.

It has been objected that a profession of such a state appears *too* much like boasting and savors of pride. We reply, not when the professor ascribes all the glory to Christ, as every one I have ever heard has done. I must say that I have of late years become acquainted with and heard a great many professors of entire sanctification testify to the saving power of God through Christ, and, as a class, they appear to me to be the most humble Christians I have ever met. More than that, I am ready to say, while I have seen a few that I thought did not live very consistent lives yet *generally* I think they are as consistent if not *more* so than the average of the Christians of my acquaintance. It is said by many that it is better to *live* a holy life and to let the *life* testify to our holiness than to make a *profession* of such an experience. Let us see what the word of God says:

*I Timothy* vi, 11, 12: "But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast *professed* a good *profession* before many witnesses."

This is an undoubted commendation by Paul of Timothy's *profession* of righteousness, godliness, faith, love, patience and meekness.

*Hebrews* x, 22, 23, 24, 25: "Let us draw near with

a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the *profession* of our faith without wavering; for He is faithful that promised. And let us consider one another to provoke unto love, and to good works; not forsaking the assembling of yourselves together, as the manner of some is; but exhorting one another; and so much the more as ye see the day approaching."

This seems to be a very clear and full recommendation to hold meetings for the promotion of holiness. Let us see. Having an High Priest over the house, (or church) of God (of which we are a part), let us draw near with a *true* heart in *full assurance* of faith, having (or that we *may* have) our hearts sprinkled from an evil conscience and our bodies washed with pure water. This undoubtedly contemplates this house or church of God as assembled together, and through their High Priest, drawing near to the *Christian* altar (whether that altar be considered the cross or the Saviour who hung and bled thereon), in full assurance of faith that they might have their hearts (by the sprinkling of the blood of Christ, which cleanseth from all unrighteousness), sprinkled from an evil conscience. And then, this being accomplished, he says: "*Let us hold fast the profession of our faith, without wavering.*"

This is just what professors of holiness are striving to do; and, what they believe they are prompted by

the Spirit of the living God to do. And here we find that the Bible, inspired by the same Spirit, teaches them to do it. Then let them *hold fast* to the *profession* of *their faith*, notwithstanding all the objections which may be brought against it, and then "let them consider one another and provoke one another to faith and good works," and, that they may do this the more effectually, "let them not forsake the assembling of themselves together but exhort one another." These passages are sufficient to not only *justify* a profession of whatever state of grace one may have attained through faith in Christ, but to make it a duty so to do.

We have often of late heard *profession* criticised and a preference given to confession. I have taken pains to examine these words as used in the Bible in connection with Christian experience, and have found the *three* instances we have quoted in which we have seen that *profession* is both commended and enjoined as a duty, while we find only one in *Romans* x, 10: "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."

Confession, cannot naturally be here understood as a statement of Christian experience. It evidently means that a *man* (not a Christian) believeth unto *righteousness* (or unto justification) and with the mouth confession is made unto salvation. Confession *unto* salvation, not that he *is* saved. *That*, is a matter of *profession*. But confession here evidently

means the same as in *I John* i, 9: "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Then, being pardoned, we are justified, and being cleansed from all unrighteousness, we are holy. Then we may properly *profess* and not *confess* our *justification* and *holiness*.

We close the subject by stating that every one who is saved, to whatever degree, naturally feels that he ought to bear witness to the fact that Jesus has saved him, and that as a witness he must tell the truth, the *whole* truth, and nothing but the truth. God *requires* this and in default of our refusing to do it, just as we are *able*, He will punish us for the neglect of duty. Hence we have found that Wesley and his helpers and all *modern* advocates of holiness, or all who feel that God has raised them up and called them to spread scriptural holiness, *insist* that *every one* who is made perfect, entirely sanctified, or perfect in love by the power of God through Jesus Christ our Lord, shall, on *all suitable* occasions, bear testimony to that fact. As to how often and on what occasions it may be proper honest ministers and Christians may differ. We think it safest to be guided by the Spirit. Certainly it is not improper at any time or in any place in which it is proper to testify to what God has done for us, to testify to *all* He has done.

We do not consider it necessary to encumber this work by quotations from the writings of any of the advocates of scriptural holiness to show that they recommend its



recipients to bear testimony that they *are* recipients. It would add nothing to the authority of God's word already quoted, and to the convictions of duty which will come to every fully sanctified heart by the operation of the Holy Spirit.

## CHAPTER VII.

THE PROFESSION OF ENTIRE SANCTIFICATION A DUTY—  
REFERENCE TO AUTHORS.

Hitherto we have shown by the Bible that entire sanctification is attainable, a duty and a privilege, and that Christians ought to profess or what is substantially the same thing to confess it, that one may have the witness of the Spirit that he is wholly sanctified.

We now refer to other authors to the same effect. When the scriptures show that it is the will of God that persons attain any state of grace every reliable witness who testifies that he has attained such a state adds force to the evidence that it is attainable. Hence we see the reasonableness of testifying to any and all attainments.

We refer, *First*. To the experience and teachings of Bishop L. L. Hamline, D. D., of the M. E. Church. For some time he had been much exercised upon the subject of perfect love, or Christian perfection. In March of the year 1842, the Rev. W. V. Daniels, who was deeply experienced in sanctifying grace, was holding a meeting in New Albany.

The biographer of Bishop Hamline (Walter C. Palmer, M. D.), says: "He reached the town on Saturday and in the evening heard a sermon on "Perfect Love," which was followed by inviting believers

to approach the altar and pray for that blessing. He with many others bowed before the Lord for more than an hour. Through the Sabbath which followed he had power with God, and much of the time was in a deep struggle for holiness of heart.

On Monday morning he rose early, and wrapping his cloak around him, continued until breakfast time to plead for the baptism of the Holy Ghost. Hastily partaking of a slight repast he returned to his chamber and fell upon his knees. While entreating God for a clean heart, his mind was led to contemplate "*the image of Christ*" as the only object of desire. To be *Christ-like*, to possess "all the mind that was in the blessed Saviour seemed to embrace all good, and this became the burden of his prayer."

After further describing his struggle, which lasted for two days, his biographer says: "All at once he felt as though a hand, not feeble but omnipotent, not of wrath but of love, were laid on his brow. He felt it not only outwardly but inwardly. It seemed to press upon his whole being, and to diffuse all through and through it a holy sin-consuming energy. As it passed downward his heart as well as his head was conscious of the presence of this soul-cleansing energy, under the influence of which he fell to the floor, and in the surprise of the moment cried out in a loud voice. Still that hand of power wrought without and within, and wherever it moved it seemed to leave the glorious impress of the Saviour's image. For a few minutes the

depth of God's love swallowed him up, all its waves and billows rolled over him."

But Satan was there, quick and subtle in his stratagem. "Shame," said he, "that you should make this ado to the disgrace of religion, and to the mortification of those whose hospitalities you share." He saw that it was an evil thought, and strove against it; but after a short conflict it prevailed. He became silent, his feelings subsided, and he arose and proceeded to the meeting-house where the pious were gathered for the worship of God. His heart still burned within him, and his Saviour whispered words of holy comfort to his soul.

Though so clearly brought into the enjoyment of entire sanctification he did not for several months at all times retain the witness of it, but like the devoted Fletcher, and many others of similar experience, occasionally yielded to the tempter by refraining from *unequivocally testifying* with his lips of the great salvation, while the testimony of his life was not wanting. From this he suffered and says: "For some eighteen months I was like *Samson shorn*, because I did not *confess* God's goodness towards me. But at the session of the Ohio Conference in Chillicothe, September, 1843, I made *confession unto* salvation."

This shows with what earnestness this eminent man of God, with other *believers* sought this as an attainment *subsequent* to that of regeneration, when he was by no means a backslider but enjoying a clear evidence that he was a child of God. That he then obtained a

clear evidence (by the witness of the Spirit) that he was *wholly sanctified*, and that being tempted (as many others do) he neglected to testify to what God had done for him, and as a *consequence* he measurably lost his assurance, and that at last, convinced of his *error* and *danger*, he ever afterward was ready to bear testimony to this great salvation.

We cannot be more forcibly impressed with the value of such testimony and with the obligation of all to give it than by a reference to the report of a sermon preached by Bishop Hamline by F. G. Hibbard, D. D., who says: "I shall never forget his sermon at our Genesee Conference in 1847. It is true, it was a subject peculiarly suited to his genius; it is true, also, that an uncommon power of the Holy Ghost rested upon him; but it was still, as to the human part of it, the product of his own mind, within the compass of his own capabilities. If it showed what the Holy Ghost could do with our dilapidated humanity, it showed also to what heights the soul may rise, what reach and compass it may take in when inspired by the Holy Spirit, without once taking it out of its fallen and impaired state. It was Sabbath afternoon. The weather was fine and the house was crowded in every part. Ministers were there, judges and lawyers were there, educated and professional men were there, the ignorant and unlettered were there; there were earnest believers and empty skeptics and careless sinners. The text was *Isaiah* xliii, 10; *Luke* xxiv, 48:

“Ye are My witnesses,” “Ye are witnesses of these things.”

The proposition he laid down was: “The testimony of the pious proves the reality of Christian experience.”

He proceeded briefly to define Christian experience under the three particulars of “conviction, conversion, and sanctification by the Holy Ghost.”

The heads of discourse were two: *First*, the testimony; *Second*, the witness.

As to testimony, it is of two kinds, written and unwritten. Written testimony is also of two kinds: record and not record testimony. Record testimony is made up of the recital of Christian experience in the Bible. They call it record, (1) Because it is made up under the inspection of the Supreme Judge; (2) Because all theologians in Christendom (out of Babylon) refer to it as the ultimate judge in controversies. Its details of the experience of Abraham, Moses, Daniel, Paul and the beloved disciple are record testimony of Christian experience. Written testimony not of record is the biographies of Newton, Gardner, Rochester, Wesley, Fletcher, Payson, Mrs. Rogers, Mrs. Fletcher, Mrs. Ramsay, Mrs. Graham, etc. Parol testimony is such as is given in our class-meetings, love-feasts, and in the streets or by the fireside, or wherever the pious talk of their own experience.

*Second*. The witnesses. They are (1) competent, (2) credible. They are not incompetent (1) for crime, (2) for interest, and (3) for ignorance. They are credible

(1) on account of their number, (2) their variety of clime, habit, etc., (3) their harmony—differences on other points of sects, etc., lost here, (4) on account of their perseverance, martyrs, etc.

Objections: (1) Your witnesses are ignorant. So much the better. They are not likely to invent or carry out an imposition. (2) They are interested partisans. Yes, on your side (as Paul, Gardner, etc.) (3) They are opposing witnesses. (4) Retracting witnesses. Yes, but they are perjured. (5) Your witnesses are not sworn. But they testify in death.

Improvement. (1) They must testify. Christians must, ministers especially. *Acts*, i, 8: "Ye shall receive power," that is, to be witnesses. *Acts*, v, 32: "We are His witnesses, and so also is the Holy Ghost." *Luke*, xxiv, 48, 49: "Ye are witnesses of these things. And behold, I send the promise of the Father upon you." In all these cases the Holy Spirit is especially promised in regard to our fidelity as witnesses for Christ. Remember, witness is sworn to tell the truth, the whole truth. (2) We must live holy that our testimony may be believed; *but a holy life will never do in place of testimony*. "With the mouth confession is made unto salvation." Paul's holy life would have done nothing for Christ if he had not testified about conversion. Stephen's happy death would not have been traced to his religion but that he testified, "I see heaven opened," etc.

Dr. Hibbard further says: "Such is a transcript of the sketch which lay before him as he spoke. His sub-

ject was introduced and laid out before the mind with wonderful brevity and the most transparent clearness. Every point was so well made and so legitimate that the common judgment and conscience indorsed it, and the perpetual analogy of the laws of testimony in civil courts so perfectly sustained that the auditor was driven to the alternative of setting aside all laws of evidence on which the whole system of criminal jurisprudence rests, or admitting the reality of Christian experience as sustained by the witness of Jesus."

No more is needed to show that that eminent man of God, probably as well versed in the *doctrine* and deeply *experienced* in Christian perfection as any living in the present century, believed in the necessity of bearing witness to its attainment in order to *retain* it.

We now quote two extracts to illustrate his views of constancy in talking about and teaching it. He said of himself: "Before I received the blessing of entire sanctification it seemed more difficult to apprehend the sanctification of the body than the sanctification of the soul; but when the great work of the Spirit was accomplished a hand of power was laid upon me which seemed to leave such a divine impress upon my body that it has ever since been quite as easy, if not more so, to apprehend the sanctification of the body than of the soul and spirit." Again, "You cannot talk too much about perfect love. Were I able I would preach about it as never before, and if not able to preach about it in the pulpit I will talk about it, and if not able to talk will whisper about it as long as life endures and



forever. O! if every minister of the gospel of Christ, whose 'blood cleanseth from all unrighteousness,' would do that, how long would it be ere every professor of our holy religion would be thus cleansed and then filled 'with all the fullness of God?'"

Bishop Simpson says as to the *present attainableness* of holiness: "It is not necessary that we travel down into the valley to find the pool of Siloam and wait for the coming of the angel to trouble the waters, and for some strong man to lift us and put us in. No, the fountain is all around us and flows divinely clear. The Son of God is waiting at this very moment to wash all our sins away. Have you a single stain upon your heart? Come to the fountain. Have you trouble and sorrow? Come at once and receive joy and comfort."

As to the reign of holiness he says: "I have fancied myself sitting, drawn by wild, ferocious horses; myself holding the reins. The steeds are young and full of mettle; and taking the bits in their teeth they bear me on and I have not power to control them. But just as I am in my extremity and about to be run away with, I feel a sensation as though a strong man had come into the chariot behind me, and encircling me in his strong arms had stretched out his hands and taken the lines and was controlling my impetuous steeds. He does not take the fire out of them, but guides them, and makes them go; and I am safe, though flying like the wind, while this mighty charioteer is with me."

As to the work of holiness he says: "In some of the

great halls of Europe may be seen pictures not painted by the brush, but mosaics, made up of small pieces of stone, glass or other material. The artist takes these little pieces and, polishing and arranging them, he forms them into the grand and beautiful picture. Each individual part of the picture may be a little worthless piece of glass or marble, or shell; but with each in its place the whole constitutes the masterpiece of art. So I think it will be of humanity in the hands of the Great Artist. God is picking up the little worthless pieces of stone and brass, that might be trodden under foot unnoticed, and is making of them his great masterpiece."

Holiness is a cleansing as defined in the following:

Dr. Livingstone once asked a Bechuana what he understood by the word holiness. He answered, "When copious showers have descended during the night, and all the earth, and leaves, and cattle are washed clean, and the rising sun shows a drop of dew on every blade of grass and the air breathes fresh—that is holiness.

At one of the ragged schools in Ireland a clergyman asked the question: "What is holiness?" A poor Irish convert jumped up and said: "Please your reverence, it's to be clean inside."

Rev. S. Cotes says: "The children of God are blocks of spiritual marble and have a brightness superior to that of gold when the polish of entire sanctification is put upon them."

The Rev. Ellon Foster says of holiness: "Philoso-

phy teaches us that all the primary colors in nature coalesce to make pure white; so does religion teach us that all the Christian graces combine to make that 'holiness without which no man shall see the Lord.' Objects that are purely white perfectly reflect all the prismatic colors of the rainbow; so does the holy heart, all those prime Christian graces which conspire to make perfect Christian character."

The same author speaks of the power of holiness: "There is a moral omnipotence in holiness. Argument may be resisted; persuasions and entreaty may be scorned; the thrilling appeals and admonitions of the pulpit set forth with all vigor and logic, and all the glow of eloquence, may be evaded or disregarded; but exhibition of exalted piety has a might which nothing can withstand; it is truth emboldened; it is the gospel burning in the hearts, beaming in the eyes, breathing from the lips and preaching in the lives of its votaries. No sophistry can elude it, no conscience can ward it off. No bosom wears a mail that can brave the energy of its attack. It speaks in all languages, in all climes, and to all phases of our nature. It is universal, invincible; and, clad in immortal panoply, goes on from victory to victory." He observes, "It is practical. The shining love of John, the burning zeal of Paul, were a splendid comment on their words and have made the way of God known better than all the arguments of the schoolmen. The shining and far-reaching power of Swartz, and Zinzendorff, and Brainard, made known to entire communities the great salvation.

The generosity of Henry Thornton led some one to remark it is not more Boyle and Bampton lectures that are wanted to convert the world; it wants a thousand Henry Thorntons."

P. Henry says: "Christ is the *pattern*, the sample, the exemplary cause of our sanctification. Holiness in us is the copy or transcript of the holiness that is in the Lord Jesus. As the wax hath line for line from the seal, the child limb for limb, feature for feature from the father, so is holiness in us from Christ."

So T. W. Jenkyn says: "Holiness is the only means by which holiness can be diffused. It is like salt, its usefulness to others must begin with itself. The man who fails to persuade himself to be holy is sure to be unsuccessful with others. It is the wise man that can impart wisdom to others, it is the good man that can diffuse goodness, and it is only the holy man that can diffuse holiness. Every man can bring forth to others only out of the treasures deposited first in his own heart. He who undertakes to restore mankind to clear-sightedness must be of clear and accurate vision himself, for he who has a beam in his own eye is not likely to remove either beam or moat from the eye of the world. The physician who is to restore health to others must not himself be fretting with leprosy."

A. Barrett says: "Christian holiness is no fabrication of men, and differs as much from ritual and conventional sanctity as the temple filled with God

differed from the same temple just as it was left by the builder's hand."

Rev. J. Stoughton says: "Without holiness there can be no such heaven as the New Testament reveals. There may be scenery of surpassing grandeur, mountains, woods, rivers, and lakes most charming, but they do not make heaven, else a heaven might be found in Wales or Cumberland. There may be a capital full of palaces and temples, but they do not make a heaven, else a heaven might have been found in Delhi. There may be buildings of marbles and precious stones, but they do not make a heaven, else a heaven might have been in Rome or Venice. There may be health, and ease, and luxury, and festivities; but they do not make a heaven, else one would have been met with in Belshazzar's halls. There may be education, philosophy, poetry, literature, art, but that will not make a heaven, else the Greeks would have had one in Athens, in the grove and in the porch. Holiness is that without which no heaven can exist."

The *necessity* of holiness is shown by J. B. Walker: "If a physician was called to see a patient who had a cancer on his breast, the only thing to be done would be to cut it out from the roots. The physician might give palliatives, so that the patient would have less pain, or he might make his patient believe it was no cancer, or forget that he had a cancer near his vitals, but if the physician were to do this instead of removing the evil he would be a wicked man and the enemy of this patient. The man's case was such that the only

favor which could be conferred upon him would be to cut out the cancer. Now all agree that sin is the great evil of the soul of man ; nothing can make a man more spiritually happy here or fit him for happiness hereafter but the removal of sin from his nature. Sin is the plague spot on the soul which destroys its peace and threatens its destruction unless removed. It is, therefore, certain that if the love of God were manifested towards man it would be in turning man away from sin, which produces misery, to holiness, which produces happiness."

G. C. Wells says: "You might as well undertake to check an earthquake as to prevent the going forth of the spirit of holiness from a soul washed with blood, or from a church refined by fire." Why should any one *want* to prevent the going forth of the *spirit of holiness*?

Dr. Jenkin speaks of the *unction of holiness* as follows: "The spirit of holiness gives to the church an aptness and a grace in all its movements and efforts for the conversion of the world. The influences of the Holy Spirit are on that account, as well as in the sweet odor with which they perfume the church, called 'the unction of the Holy One.' The Agonistes in the Grecian games anointed themselves with unguents in order to attain quickness, agility and nimbleness of action, and this gave a grace and beauty to their various movements. Before they could attain this the unguent must have pervaded their frames and not glistened in superficial application. In like manner before the

church can acquire a grace in doing good and in acting 'after the Spirit' the unction from the Holy One must penetrate all the muscles of its frame and all the members of its body."

G. C. Wells says: "Holiness excludes selfishness. Its possessor loses himself in his mission so that ease, and honor, and riches, and everything of earth is as the small dust of the balance."

We have quoted these authors, comprising leading men of all the leading denominations of modern times, with scarcely note or comment. Note or comment is unnecessary, as the quotations clearly set before us the author's views of the nature and attainableness of Christian holiness.

*First.* That *perfect* holiness is subsequent to and distinct from regeneration.

*Second.* That it is necessary to the usefulness and happiness of the individual Christian as well as of the church or *body of Christians* in this life, and to prepare them for eternal glory in the world to come. This is the testimony of those who, having drawn their instructions from the Bible, believing they were lead by the Holy Spirit, have sought this grace or state of experience, and have obtained the evidence in their hearts that they have obtained what they sought.

*Third.* The happy, useful and holy lives of these men have borne testimony to the truths they have taught, and many of them have sealed their testimony at death. Can any one reasonably *doubt* such testimony? We think not. In our next chapter we shall examine similar authority as to "Christian Perfection."

## CHAPTER VIII.

## FURTHER TESTIMONY OF AUTHORS.

In this enlightened age even we find some in the M. E. Church who, when one preaches a plain sermon on entire sanctification and urges Christians to its attainment as a present blessing, will declare this is a *new* doctrine. For this, among other causes, we extend our extracts from authors eminent in the Methodist Church, to show that they still hold to the doctrine and experience of entire sanctification as taught and experienced by the fathers.

Bishop E. S. Janes, in an introduction to a work on "Christian Purity" by R. S. Foster, now a bishop of the M. E. Church, asks: "To what present attainments does the word of God invite us? How sweet and sublime the office of answering these questions! to concentrate the rays of holy scriptures on this glorious subject, and in the strong light thus furnished enable the inquiring disciple to see clearly and fully his high calling of God in Christ Jesus. This work has been happily performed by the author in this book."

"In executing this important work the author has not set himself forth as a theological reformer. He has given no new and novel theory. No one in the enjoyment of Bible holiness and anxious for its spread and prevalence in the church and in the world will doubt that the circulation of this little volume will do



good, will be promotive of the glory of God in the sanctification of His children. \* \* \* \* If there is any religious truth that should be urged upon the disciples of Jesus, with the sweetness of His constraining love and the solemnity of His divine authority, it is the truth that Christians may and ought to be holy." \* \* \* \*

"Holiness is the great good, the highest destiny of of the militant church and the most precious interest of the race. A *holy church* would soon make a *holy world*. If the church were without spot or wrinkle, or any such thing, her light could not be hid. When the church puts on her entire strength, her influence must be triumphant in the world. When her hearts and hands, and means and influences are all devoted to God and His cause, her aggressive movements will be mighty, will be world-saving."

These brief extracts from Bishop Janes are sufficient to show that he fully endorses everything we have advanced in our humble writings as well as what we are about to quote from Bishop Foster upon the same subject. But this is not all, but they show that he regards them truly Wesleyan and scriptural. Probably there is no better *modern* authority.

Then let us see what Bishop Foster says in his "Christian Purity," page 49: "We do not include in our idea of the highest attainable state, or holiness, infallibility, exemption in errors, in judgment, or intellectual perfection in any respect. We constantly admit that these are not to be expected in this life, nay

more, we affirm that the most perfect and holy men are always subject to infirmities in these respects, while they remain in the body, liable to be imposed upon through deceptive appearances, to arrive at false conclusions, to perpetuate sophistical reasonings, to be misled by unfaithful memory, illusory observations, erratic imaginations, to form unauthorized surmises and suspicions, to entertain incorrect and even absurd opinions about many things and to all other sinless mental aberrations and imperfections incident to humanity in its fallen and degenerate state." In harmony with this Mr. Wesley says: "They," sanctified believers, "are not perfect in knowledge. They are not free from ignorance, no, nor from mistake. We are no more to expect any living man to be infallible, than to be omniscient. They are not free from infirmities, such as weakness or slowness of understanding, irregular quickness or heaviness of imagination. Such, in another kind, are impropriety of language, ungraceful pronunciation, to which one might add a thousand nameless defects, either in conversation or behavior. From such infirmities as these none are perfectly freed till their spirits return to God."

"We do not include in our idea of the highest attainable state, physical perfection. On the contrary we think it consists with the greatest bodily infirmities, weakness, disease, deformity, and organic and structural imperfections. These are not looked upon separately, in themselves considered as affecting either

to completeness, or impairing essential spiritual character. In our code the perfect physical man may be the most imperfect spiritual man, and the most defective physical man be the most complete spiritual."

(3) "Our idea of perfection does not embrace the idea of perfection of conduct and feelings, that is, it does not suppose that the conduct and feelings will always be free from improprieties and irregularities, infallibly correct and perfect."

(4) "Not freedom from temptations to sin and suggestions to evil."

(5) "Not impeccability, or liability to sin."

(6) "Not perfection of degree, or attainment beyond which there is no progress, a state in which the soul has gained the highest summit of holiness, the greatest reach of perfection, at which its progress will be stopped and where it will remain in monotonous equipoise through eternity."

Having stated what we do not, let us now state what we do believe: (1) "We believe it a Christian's privilege to attain to a state of spirituality, in which he will be *entirely free from sin*, properly so called, both inward and outward; a state in which he will commit no act involving guilt, in which he will possess no unholy temper, including in the term temper the disposition of the soul, in which the entire outward man of the life and the inward man of the heart will be pure in the sight of God." We omit his explanations, merely quoting his definitions.

(2) "But additionally we include in our idea of this

highest state of Christian privilege or holiness more than mere freedom from sin, in the foregoing sense. That was merely a negative view, it has a positive character. We believe it to include, in the second place, besides this the spiritual graces, as love, meekness, humility, and such like, in perfection—perfection not of measure, but of kind.”

After these definitions, with his explanations and illustrations, he quotes from Mr. Wesley to show that his views agree therewith. These extracts from Wesley we have already made in the main, and now make these from Foster, endorsed by Bishop Janes who, as we have seen, states that they agree with all the best authors, as well as with the inspired volume, in order that we may present a statement of this important subject, as well sustained by authority as possible.

We now present to our readers an extract from the same author, especially commended by Bishop Janes as worthy of particular attention, which we do not recollect to have seen elsewhere:

“There is one thing which ought to be taken into account here, as having a most important practical bearing on the subject; the influence upon character of body and mind, an influence quite as discernable in the sanctified state as in other stages of religious experience. Two men equally and, if you please, entirely holy, may under certain circumstances appear with very different advantages, and may generally indeed exhibit quite variant manifestations of character. If judged of without respect to consti-

tutional make and educational influences, and peculiar circumstances and temptations, they seem most dissimilar, when in truth they are equally holy in the sight of God. It is for this reason mainly that we ought not to judge without palpable indications. One man is of a highly nervous temperament, another is as decidedly imperturbable; one is sanguine, the other is distrusting; one is impulsive, another dispassionate; now let all these be brought under the influence of sanctifying grace; it will not change their temperaments all into one, it will not remove the constitutional difference between them, but only control and regulate them. They will be seen and will impart diversified shades to character and to different minds will diminish or increase the admiration or otherwise which character must always awaken. Certain diseases exert a marked influence upon all the powers of the soul, beclouding the understanding, obscuring the judgment, and otherwise affecting the various mental and moral exercises; this influence remains as well after as prior to this high and gracious experience, giving tone and coloring to the whole character. But if the connection of the soul with the body operates these differences of manifestation still more do the intellectual to the moral powers. One man has great wisdom, another is extremely ignorant; one understands all the proprieties of life, another is totally uninformed; one is highly cultivated, the other is without these advantages. They may be, in point of fact, equally holy; each one has experienced sanctifying

grace, but there will be great disparity in the outward manifestations; one will appear to much greater advantage than the other, one will fill our idea of perfection, the other will need to be apologized for frequently, not for his sins but for his ignorance. They may be equally animated with one principle, love; they are equally free from sin, but the outward manifestations differ. This we should keep in mind both when we judge of others and when we judge of ourselves; it will save us from comparing ourselves among ourselves, and foolishly doing as is sometimes done, setting up some particular person as a model in all respects for all other persons. One may be buoyant, another calm; one impulsive, another cool; one wise, another ignorant; one attractive, another uninteresting; one conversable, another dull; one affable, another reserved; one firm, another yielding; all of them may be holy. But whilst holiness does not destroy these differences let it never be forgotten that it regulates them; they are prevented from becoming sinful. This suggestion is eminently important. As is suggested in another chapter, sanctification will be evidenced by its fruits, but it will be extremely preposterous to suppose that in regard to temperament and manners it will invariably manifest itself in the same way. This is no part of its office—its office is to remove sin.”

The Bishop goes on to illustrate, but we must not extend this extract too far upon the difference between entire sanctification and regeneration. He says (page 69):

“Having described what we mean by holiness, we now shall proceed to show that it is a state in advance of justification and regeneration.”

“Regeneration is not entire sanctification; the merely regenerate are not sanctified, they are not entirely freed from sin, they are not made perfect in love.”

These words clearly show that Bishop Foster considers holiness, entire sanctification, entire freedom from sin, and perfect love, and even sanctification *without* the qualifying word *entire* or wholly in *common use*, are synonymous. He goes on to say:

“Their sins are pardoned, their nature is renewed, they are become children of God, a wonderful and glorious work has been wrought for them and in them by which they are rescued from the dominion of sin and become heirs of the promises; but great and glorious as the work is which they have experienced, and exalted and blessed as are the privileges and destiny to which it entitles them and will assuredly secure to them if retained, yet it is not a complete qualification for heaven, an entire freedom from sin; they are not, however glorious their state, how much to be esteemed and prized—and no language can magnify its moment—they are not completely holy, entirely sanctified; the old man of sin is not dead but subjugated, not cast out but bound, not crucified but brought into captivity.”

We perfectly agree with the author so far as we can understand except in the expression “Yet it (referring

to justification and regeneration) is not a complete qualification for heaven." When we read this we naturally inquired, "If a soul, justified and converted, becoming, according to our Saviour's words, like little children, was to suddenly die, (as many might) would they go to heaven?" We could but conclude they would, and on just the same ground (whatever that might be) on which "little children," whom the young convert is like, go to heaven. We can but further conclude that just as long as such convert remains a child of God (though not wholly sanctified), he will go to heaven on the same ground. This seems to us to be clearly proved by *Rom. viii, 16, 17*: "The Spirit itself beareth witness with our spirit that we are the children of God; and if children, then heirs," etc.

*I Peter ix, 3, 4*: "Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead."

"To an inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for you."

These passages both unquestionably refer to simply converted or regenerate Christians, and yet definitely state that they are heirs to an inheritance in heaven. We think that though they are still possessed of the *old man*, an evil nature inherited by generations, that on some ground (known to God) He does *destroy* the old man, if not before death, on the faith of the possessor *at death*, and takes him to heaven. This as we



understand it is the teaching of Wesley, and the only view by which we can harmonize all the teachings of the Bible.

We can scarcely believe that the Bishop intended to leave this statement, fraught as it is with the consequence of disinheriting all God's children who are not wholly sanctified before death, unexplained; yet we feel it to be important to call attention to the questions we have in regard thereto, as we have frequently heard ministers take the same position. To such a position, we have ever felt it to be our duty to enter a protest in the name of God. There are thousands, perhaps a *majority*, of just as sincere and earnest Christians as live who do not believe a state of *entire* sanctification is *attainable* in this life, and consequently cannot attain it, and yet, taking Christ by faith as their Saviour, we cannot believe they will be shut out of heaven because of this *defect* (as it may be) in their faith.

The Bishop gives some excellent instruction to seekers of this state which we commend to the special attention of the reader.

Page 124. "Consecration is not sanctification, it is a part of it. Consecration is your work, God giving the requisite grace;" (pray for the requisite grace,) "when it is entire, sanctification, which is the work of the Holy Spirit, follows, always follows, immediately follows. But more particularly what is consecration? It is entire dedication to God; in other words, complete acquiescence in His will

and reference to His glory. It does not imply that we retire from the world; that we give ourselves all the time to religious exercises; that we withhold communion with our fellow men; that we give our entire thoughts, affections and efforts to technically religious duties; such a thing would be impracticable in this world, would conflict with the expressed will of God, and be itself therefore sinful. We have business to do to provide for our households, and to enable us to do good; our thoughts may be given to this; we have families and friends, we may love them,—nay, these are a part of our duty. By consecration to God, therefore, we mean simply, as expressed above, a supreme reference to the will and glory of God in all things; using and enjoying all as He wills we should, disclaiming any rights that conflict with His rights; pursuing such business and in such measure as from our best light we believe is the will of God; using all the proceeds of our labour precisely as we believe God directs; loving these objects, and in that degree which He approves; doing these acts which will be for His glory; living in the world, but living for God. Whoever does this consecrates himself to God. He may be in the midst of men, and earnest and industrious; but if he is earnest and entire in these respects, he is only the Lord's. His sanctified life so far as it emanates from him, will be no more than this consecration perpetuated through every minute and every day; so far as it proceeds from God, it will be a perpetual indwelling of God. Of such an one it may be

said, he lives not, but God liveth in him. His sole reference as to all things is the will of God; and with this he never allows his thoughts, affections, *will* or actions to conflict. Who will say this is not an entire consecration? Who will say it is not duty? Who will say that it is not by the grace of God possible? In this consecration there is in our estimation unfortunate and injurious advice sometimes given, in some such language as the following: "Bring your all and lay it on God's altar; believe it is accepted, and though you may have no direct witness, no special sensible change, do not doubt but it is done; the altar sanctifies the gift; whatsoever toucheth the altar is holy," and much more of this kind.

Page 132, "It has been indiscreetly said, 'We are to believe the work is done and it will be done.' Persons seeking the blessing are told they must believe they are sanctified and they will be sanctified. What a misfortune that so great, so dangerous an error should be taught in connection with so important a subject! What a manifest absurdity! Making our sanctification depend upon our belief of an untruth; namely, a belief that it is now wrought in order that it may be wrought! This is a great delusion. It is not the doctrine of the Bible. It is not and never was the doctrine of our church. Some honest and sincere Christians have fallen into this delusion without perceiving its absurdity, and it has gained considerable currency. I trust it will no more find place in the language of the friends of this glorious doctrine."

I rejoice that from so high a source this error has been check-mated. In attending meetings for the promotion of scriptural holiness I have found many so confused by such instructions, backed up by an additional urging to get up and profess to have attained entire sanctification because they believe God's promises, that they knew not what to do.

The instructor persistently urges, "Has not God promised to sanctify you?" "Yes." "Well, don't you believe his promise?" "Yes." "Well, then he has done it. Get up and testify." Many in their confusion have appealed to me, and I have told them if God accepts your sacrifice or consecration and approves your faith He will and does, by the agency of His Spirit, witness or make an *unmistakable* impression upon your spirit that the work is done. Until you have such witness, continue to pray earnestly that God will, for Christ's sake, sanctify you wholly and give you the witness. Then, if the Spirit moves you, (as it probably will) either to confess, profess or testify to what He has done, do it in the name of God, *do it at your peril if you do not*. Soon light would come.

Our Bishop, having given such timely warning against this dangerous error, very clearly points out the way of faith to this great attainment.

"The stages of faith, immediately at the point of sanctification, just before and right after it may thus be described. And now let it be remembered that when this exercise of faith takes place, it is not a mere intellectual calculation, it occurs when the soul is travailing for

sanctifying power, when it is groaning for deliverance from distressing sinfulness, when it is giving up all to Christ, when it is feeling; that 'It is worse than death its God to love and not its God alone,' when it is proposing to claim and obtain holiness at all hazards. That is the state of the soul; it is now agonizing at God's altar, it is pleading for salvation, looking at the promises; the Holy Spirit is helping, imparting illumination, and strengthening the faltering faith. Now comes the moment when sanctification is about to be imparted. Now the soul believes it will be done just now, taking firmer hold of the promises, and looking steadfastly at the atoning sacrifice, now the Intercessor, it believes it is being done, the refining fire touches it, "as the coal Isaiah's lips, it yields, it trusts, the work is done, and now the soul, sanctified, believes it is done. The belief that it will be done, that it is doing, are the trust which brings the blessing, the belief that it is done follows after. They are each distinct, though all may occur in the interval of a minute."

We think this is such a lucid description of the general way God, by His Spirit, leads the seeker of this great salvation up to the taking hold of the blessing sought, that it may be profitable for all who have sought and obtained to become familiar with it, that they may better instruct those still seeking; while, it will certainly be profitable to those still seeking, directing them to its attainment.

## CHAPTER IX.

FARTHER EXAMINATION OF CHRISTIAN AUTHORS AS  
TO CHRISTIAN PERFECTION.

We now go back to Wesley. On page 61 of Wesley's "Plain Account of the Doctrine of Christian Perfection" are these words:

"I have been the more large in these extracts (referring to extracts made from tracts written by him), because hence it appears, beyond all possibility of exception, that to this day both my brother and I maintained: (1) That Christian perfection is that love of God and our neighbor which implies deliverance from all sin. (2) That this is received merely by faith. (3) That it is given instantaneously in one moment. (4) That we are to expect it, not at death, but every moment; that now is the accepted time, now is the day of salvation."

Page 78. Question: "When may a person judge himself to have attained this?"

Answer: "When after having been fully convinced of inbred sin, by a far deeper and clearer conviction than that he experienced before justification and after having experienced a gradual mortification of it, he experiences a total death to sin, and an entire renewal in the love and image of God, so as to rejoice evermore, to pray without ceasing, and in everything to give thanks. Not that to feel all love and no sin is a

sufficient proof. Several have experienced this for a time, before their souls were fully renewed. None therefore ought to believe that the work is done, till there is added the testimony of the Spirit witnessing his entire sanctification as clearly as his justification."

Page 81. Question. "Is this death to sin and renewal in love gradual or instantaneous?"

Answer. "A man may be dying for some time, yet he does not, properly speaking, die till the instant the soul is separated from the body, and in that instant he lives the life of eternity. In like manner he may be dying to sin for some time, yet he is not dead to sin till sin is separated from his soul, and in that moment he lives the full life of love. And as the change undergone when the body dies is of a different kind, and infinitely greater than any we had known before, yea, such as till then it is impossible to conceive, so the change wrought when the soul dies to sin is of a different kind and infinitely greater than any before, and than any can conceive until he experiences it. Yet he still grows in grace in the love and image of God, and will do so not only till death but to all eternity."

Question. "How are we to wait for this change?"

Answer. "Not in careless indifference or indolent inactivity, but in vigorous universal obedience, in a zealous keeping of all the commandments, in watchfulness and painfulness, in denying ourselves and taking up our cross daily, as well as in earnest prayer and fasting and a close attendance on all the ordinances of

God. And if any other way (yea, of keeping it when it is attained, when he has received in the largest measure) he deceives his own soul. It is true he receives it by simple faith, but God does not, will not, give that faith unless we seek it with all diligence in the way which he has ordained. This consideration may satisfy those who inquire why so few receive the blessing. Inquire how many are seeking it in this way and you have a sufficient answer. Prayer is especially wanting. Who continues instant therein? Who wrestles with God for this very thing? So ye have not because ye ask not, or because ye ask amiss, namely, that you may be renewed before you die. *Before you die!* Will that content you? Nay, but ask that it may be done now, today, while it is called today. Do not call this 'setting God a time.' Certainly today is God's time as well as tomorrow. Make haste man, make haste! Let

“ ‘The soul break out in strong desire  
Thy perfect bliss to prove ;  
Thy longing heart be all on fire  
To be dissolved in love !’ ”

*The Witness of the Spirit.*

Question 10. “ But does not sanctification shine by its own light ? ”

Answer. “ And does not the new birth, too? Sometimes it does, and so does sanctification; at others it does not. Satan clouds the work of God, and injects various doubts and reasonings, especially in those



who have either very weak or very strong understandings. At such times there is absolute need of that witness without which the work of sanctification not only could not be discerned but could not longer subsist. Were it not for this the soul could not abide in the love of God, much less could it rejoice evermore and in everything give thanks. In these circumstances, therefore, a direct testimony that we are sanctified is necessary in the highest degree. 'But I have no witness that I am saved from sin, and yet I have no doubt of it.' Very well, as long as you have no doubt it is enough; when you have you will need that witness."

Question 19. "But what scripture makes mention of any such thing, or gives any reason to expect it?"

Answer. "That scripture 'We have received not the Spirit that is of the world, but the Spirit which is of God, that we may know the things which are freely given us of God.' *I Corinthians* ii, 12. 'Now surely sanctification is one of the things which are freely given us of God.' And no possible reason can be assigned why this should be excepted when the apostle says, 'we received the Spirit for this very end, that we may know the things which are thus freely given us.' Is not the same thing implied in that well known scripture, 'The spirit witnesseth with our spirit that we are the children of God.' *Romans* viii, 16. Does he witness this only to those who are the children of God in the lowest sense? Nay, but to those also who are such in the highest sense. And does he not witness that

they are such in the highest sense? What reason have we to doubt it?

“What if a man was to affirm (as indeed many do) that this witness belongs only to the highest class of Christians? Would you not answer, ‘The apostle makes no restriction, therefore doubtless it belongs to all the children of God.’ And will not the same answer hold if any affirm that it belongs only to the lowest class?

“Consider likewise *I John* v, 19: ‘We know that we are of God.’ How? ‘By the Spirit that He hath given us.’ And what ground have we, either from scripture or reason, to exclude the witness any more than the fruit of the Spirit from being here intended? By this then also ‘we know that we are of God,’ and in what sense we are so, whether we are babes, young men or fathers we know in the same manner.

“Not that I affirm that all young men or even fathers have this testimony every moment; there may be intermissions of the direct testimony that they are born of God, but these intermissions are fewer and shorter as they grow up in Christ, and some have the testimony both of their justification and sanctification without any intermission at all, which I presume more might have did they walk humbly and closely with God.”

I find that all the foregoing agrees substantially with the conclusions which I have drawn from the teachings of the word before I examined any authors

on these subjects, and it also agrees with my own experience and that of others so far as I have heard them testify except in the case of some who teach that the witness of the Spirit is not essential to make the matter of our entire sanctification certain, provided we believe in Christ for that blessing. With this last proposition I agree, provided always we know that our faith in Christ is of such a character as to be approved of God. But to make *that* certain we just as much need the witness of the Spirit as that we are wholly sanctified, for *faith* is a gift of God, and by the *Spirit only* "we may *know* the things which are freely given us of God." *I Corinthians* ii, 12.

*Testifying of its Attainment.*

Page 69. Question. "Suppose one had attained to this, would you advise him to speak of it?"

Answer. "At first perhaps he would scarce be able to refrain, the fire would be so hot within him, his desire to declare the loving kindness of the Lord carrying him away like a torrent. But afterward he might, and then it would be advisable not to speak of it to them that know not God (it is most likely to contradict and blaspheme) nor to others without some good in view. And then he should have especial care to avoid all appearance of boasting; to speak with the deepest humility and reverence, giving all the glory to God." I found the copy of Wesley's Plain Account, from which I took this extract (each line) heavily underscored with a red pencil, and in

the margin (written with *black* pencil): "*Professing*; see page 151." There we found the following, similarly underscored:

"Be particularly careful in speaking of yourself; you need not indeed deny the work of God, but speak of it, when you are called thereto, in the most inoffensive manner possible. Avoid all magnificent, pompous words; indeed, you need give it no general name, neither perfection, the second blessing, nor the having attained. Rather speak of the particulars which God has wrought for you. You may say; 'At such a time I felt a great change which I am not able to express; since that time I have not felt pride or self-will, or anger, or unbelief, nor anything but a fullness of love to God and to all mankind.' And answer any other plain question that is asked with modesty and simplicity."

Now in all this we see no objection, nor anything which calls for underscoring with red. This is advice given doubtless, as far as possible, to avoid unnecessary reproach by opposers. But, to show that Mr. Wesley did not design to excuse those who have experienced the work of Christian perfection, holiness, entire sanctification or perfect love, all of which he clearly defines as embracing the same state, from, on all suitable occasions, making definite profession or confession is manifest from the following:

Page 69 and 70. "But would it not be better to be entirely silent—not to speak at all?"

This is a question very many, both ministers and

members, of even the Methodist churches of the present day ask and answer: "It would." How does Wesley answer? He says: "By silence he might avoid many crosses, which will naturally and necessarily ensue if he simply declare, even among believers, what God has wrought in his soul. If, therefore, such a one were to confer with flesh and blood, he would be entirely silent. But this could not be done with a clear conscience; for undoubtedly he ought to speak. Men do not light a candle and put it under a bushel; much less does the allwise God. He does not raise such a monument of his power and love to hide it from all mankind. Rather he intends it as a general blessing to those who are simple of heart. He designs thereby, not barely the happiness of that individual person, but the animating and encouraging others to follow after the same blessing. His will is that 'many shall see it' and rejoice, 'and put their trust in the Lord.' Nor does anything under heaven more quicken the desires of those who are justified, than to converse with those whom they believe to have experienced still a higher salvation. This places that salvation full in their view, and an advantage which must have been entirely lost had the person so saved buried himself in silence."

This last extract was not underscored with red. The reason may be surmised. On second thought we have a slight objection to Mr. Wesley's use of the following words on page 151:

"Indeed you need give it no general name, neither

perfection, sanctification, the second blessing, nor the having attained."

Though he does suggest a very fair substitute, for perfection and sanctification, we much prefer the terms indited by the Holy Ghost and used in the inspired volume to express either the *doctrine* or *experience* of Christian perfection than that suggested as a substitute even by a man we reverence highly as we do Mr. Wesley the founder of the great Methodist church. It is evident that Mr. Wesley himself did not attach much importance to this mere *suggestion* of his, but that he discarded it afterwards both in his sermons and writings. The language of these extracts was used in 1760:

The suggestion contained on page 151, as we learn at the bottom of 150, was in order to "Give no offence which can possibly be avoided." But the offence is to the *opposers* of the *doctrine* and to the *experience* of Christian perfection. Whoever heard of any one who really *loved* "Christian perfection, entire sanctification, or holiness," being offended at the use of the *terms* indited by the Holy Ghost. If we use any *other* terms, either in preaching, testimony or writing *about* it, if they convey to the mind, and especially to the *heart*, a definite idea of the *thing*, they will give the *same* offence as do the use of the terms indited by the Holy Spirit. So we prefer their use, and it is evident that (on mature consideration) Mr. Wesley also did, as he continued to use them and to

recommend their use to others, as will appear from the following:

To Joseph Benson he writes in 1792: "I doubt we are not *explicit* enough in speaking of full salvation either in public or private." (Works volume 2, page 81). At the funeral of Joseph Norbury, in 1763, he said: "For about three years he has humbly and boldly testified that God had saved him from all sin." (Works volume 4, page 165.)

This was written about three years after the advice or (as it seems to us) a mere *permission* in order to avoid the reproach of opposers, to *substitute* something *indirect* and *indefinite* instead of *direct* in testifying to full salvation. If (as some would have us believe) he intended this as a *precept*, to be universally or even generally observed, it is evident he must have altered his mind by the time he pronounced this eulogy upon Mr. Norbury.

He wrote to a Miss Briggs: "Undoubtedly it would be a cross to declare what God has done for your soul. Nay, and Satan would accuse you on that account, telling you 'you did it out of pride.' Yea, and some of your sisters (and brothers) would blame you and perhaps put the same construction upon it, as many are doing. Nevertheless, if you do it with a single eye, it will be pleasing to God."

To John King (one of his preachers) he writes, in 1787: "It requires a great degree of watchfulness to retain the perfect love of God, and one great means of retaining it is frankly to declare what God has

given you, and earnestly to exhort all believers you meet with to follow after full salvation." (Vol. 7, page 13.)

In 1766 he urges Mrs. Crosby to "Encourage Richard Blackwell and Mr. Colley to speak plainly, and to press believers to the constant pursuit and earnest expectation of Christian perfection."

In reading this we have wondered how many of the successors of Wesley of the present day, *leading* ministers of the *great Methodist body*, would write to a *woman* (a Mrs. Crosby for instance) "to encourage ministers of the gospel to *speak plainly*" on Christian perfection and to "*press believers to the constant pursuit and earnest expectation*" of it? We have also wondered if any *woman should* "urge" a *modern* Blackwell or Colley to do such a thing, if she would not be told to "mind her own business."

Wesley, writing to his brother Charles, says: "I find almost all our preachers in every circuit have done with Christian perfection. They say they believe it but they never preach it, or not once in a quarter. What shall be done? Shall we let it drop or make point of it?" Of one society he says: "I examined the society, and was surprised to find fifty members fewer than I left in it in October last. One reason is, Christian perfection has been little insisted on; and where this is not done, be the preachers never so eloquent, there is little increase either in the number or grace of the hearers." Of another place he says: "Here I found the work of God had gained no ground in this circuit all the year. The preachers have given up the



Methodist testimony. Either they did not speak of perfection at all (the peculiar doctrine committed to our trust), or they speak of it in general terms, without urging believers to go on to perfection. And where this is not earnestly done, the work of God does not prosper."

Again he says: "Wm. Hunt and John Watson were not men of large gifts, but zealous for Christian perfection; and by their warm conversation on this head had kindled a flame in some of the leaders. These pressed others to seek it and for this end appointed meetings for prayer. The fire spread wider and wider, until the whole society was in a flame."

In closing up his plain account he uses such language as cannot be misunderstood, to which I would especially commend the prayerful attention of every member of the Methodist church, lay and ministerial. We would make every word emphatic and then ask: "Brethren, can you longer oppose the doctrine, the experience, the confession, the profession or the preaching of Christian perfection, entire sanctification or perfect love?"

Let us look at his language and read it over and over, and then ask: "Are we Methodists, are we Bible Christians?" He says: "Therefore, all our preachers should make a point of preaching perfection to believers constantly, strongly and explicitly; and all believers should mind this one thing, and continually agonize for it. \* \* \* \* I tell you as plain as I can speak, where and when I found this. I found it

in the oracles of God, in the Old and New Testaments when I read them with no other desire but to save my soul." \* \* \* \* "We look for no favor from the open servants of sin, or from those who have only the form of religion. But how long will you who worship God in spirit, who are 'circumcised with the circumcision not made with hands,' set your battle in array against those who seek an entire circumcision of heart, who thirst to be cleansed 'from all filthiness of the flesh and spirit' and to 'perfect holiness in the fear of God?' Are we your enemies because we look for a full deliverance from that 'carnal mind which is enmity against God?' Nay, we are your brethren, your fellow laborers in the vineyard of our Lord, your companions in the kingdom and patience of Jesus. Although this we confess, if we are fools therein, yet as fools bear with us, we do expect to love God with all our heart and our neighbor as ourselves. Yea, we do believe that He will in this world so 'cleanse the thoughts of our hearts by the inspiration of His Holy Spirit that we shall perfectly love Him and worthily magnify His holy name.' "

After these lengthy extracts we would affectionately, as one standing on the border-land, ask our readers to read them once and again, and again, and then answer to themselves the following:

"Do all our preachers make a point of preaching perfection to believers constantly, strongly and explicitly," and do "all believers mind this one thing

and constantly agonize for it?" If not, why? If not, are they practically Methodists?

By these extracts we have seen: *First*. That Mr. Wesley considers that Christian perfection, entire sanctification, holiness, purity and perfect love, refer to substantially the same state of grace. •

*Second*. That it is usually, if not always, distinct from and subsequent to justification and regeneration.

*Third*. That it may be attained instantaneously by faith in Christ, though some, because of not *claiming* it immediately by faith, may not *recognize* it as an instantaneous work.

*Fourth*. That all who receive it thus may have and ought to seek just as clear a witness of the fact as of their justification and regeneration by the agency of the Holy Spirit.

*Fifth*. That having this witness of the Spirit to this attainment they should bear frequent testimony of the fact to all Christians, definitely and clearly, in order to influence them to earnestly seek the same.

*Sixth*. In failing so to do they are liable to lose that great blessing.

*Seventh*. That it is the imperative duty of all Methodist ministers especially to seek until they obtain this state, and then to "*constantly, strongly and explicitly*" preach it, even though they should be "Hooted at like mad dogs; even by men that fear God; nay, and by some of their own children, some whom they, under God, had begotten through the gospel."

*Eighth.* That unless this is done they cannot expect great fruits from their labors.

John Fletcher, rector of Madly, in the Church of England, was so truly a Methodist in every particular that Mr. Wesley intended to have made him his successor as superintendent of all his societies. He says of Christian perfection:

"In other words Christian perfection is a spiritual constellation made up of these gracious stars—perfect repentance, perfect faith, perfect humility, perfect meekness, perfect self-denial, perfect resignation, perfect hope, perfect charity for our visible enemies as well as for our earthly relations, and, above all, perfect love for our invisible God through the explicit knowledge of our mediator, Jesus Christ. And as this last star is always accompanied by all the others, as Jupiter is by all his satellites, we frequently use, as St. John, the phrase "perfect love" instead of the word "perfection;" understanding by it the pure love of God shed abroad in the hearts of established believers by the Holy Ghost, which is abundantly given them under the fullness of the Christian dispensation."

It will be remembered that in our observations on the appropriate terms to express the highest state of Christian grace, we took substantially the same position in regard to perfect love taken by Mr. Fletcher in this extract.

It has been said that neither Wesley, Fletcher, Clark, Watson, nor any of the great leaders in the Methodist churches were accustomed to directly testify

to the experience of this highest state of Christian experience. In our next chapter we will see how far this is true.

## CHAPTER X.

TESTIMONY OF CHRISTIANS AS TO THE EXPERIENCE OF  
CHRISTIAN PERFECTION, ENTIRE SANCTIFI-  
CATION OR HOLINESS.

This testimony is necessary as no doctrine or theory, from whatever source it comes, can long obtain or retain the confidence of thinking men, unless the test of experience proves it true. Hence we find that God all through his word challenges his creatures to *try* to *prove* the things of God. And having proved these things by experience God makes all experimenters witnesses of these things. If Jesus complained of the many who were healed of a bodily leprosy, because only one returned to testify and give glory to God for the wonderful healing, how much *more* of the soul which is healed and made perfectly whole of the fearful malady of sin.

And we think the plainest and most direct language the witnesses can use is the best. We have doubts whether such devices as will deceive many, even opposers as to what is meant, in order to evade their criticisms and opposition will be pleasing to the performer of the work, who is to be the final judge in the case in which the testimony is rendered. We think testimony of the following witnesses is direct and clear, and abundantly sustains the point at issue. It is true there is a great variety in the language used, but

the testimony is all clearly to the *perfect restoration* of humanity to the image or likeness of God, consisting in "righteousness and true holiness." Notice their testimony:

Saint Ignatius says: "I thank thee, O Lord, that thou hast vouchsafed to honor me with a perfect love toward thee."

Saint Barnabas says: "Let us become spiritual, a perfect temple to God. Ye are therefore with all your companions in the same journey full of God, His spiritual temple, full of Christ, full of holiness."

It may be said this does not give Ignatius' testimony of his own experience. We answer no, unless he includes himself in the "companions" who were traveling in the same journey. This is much the way opponents of testifying to holiness seek to get rid of St. Paul's testimony when he says: "Let us as many as be perfect," etc.

Saint Clement says: "They who have been made perfect in love have, by the grace of God, obtained a place among the righteous."

Giving these as samples of the sayings and testimony of the Christian fathers of the age immediately succeeding that of the apostles, we now give that of the great reformation under Wesley and his co-laborers. It is generally conceded by Protestants that soon after the apostolic age the doctrines of Christianity became seriously corrupted, and that religious experience especially sank to a very low standard. Notwithstanding there were not wanting a few devoted souls,

who seem amid the general darkness, "walked in the light, as He (God) is in the light," and proved that "The blood of Jesus Christ His son cleanseth us from all sin." While this is true, neither the doctrine or the experience of Christian perfection attained their wonted prominence until God raised up the people called Methodists, whose mission it was "to spread scriptural holiness over the lands." Let us examine their testimony growing out of experience.

John Fletcher says: "I tell you all, to the praise of God's love, I am free from sin."

Mr. Wesley, who knew him well, says with reference to Fletcher: "Within four score years I have known many excellent men—men holy in heart and life; but one equal to him—one so uniformly and deeply devoted to God, I have not known. A man so unblamable in every respect I have not found in Europe or America. Nor do I expect to find another such on this side heaven." One such witness, bearing testimony both by profession and by the example of a holy life, is sufficient to settle forever, the *possibility* of attaining and retaining holiness by faith in Christ.

Mr. Bennvell, after describing in glowing language his freedom from sin, declares: "I have now walked in this liberty six years."

Canosso testifies: "I was emptied of self and sin and filled with God." Speaking of Robert Spencer he says: "I know not when I have met with a man's experience to come so near to mine as his does." A conversation with Mrs. Mather was made an unspeak-



able blessing to his soul. It was by her he learned to claim the promise of full salvation, and expect the evidence in believing. Fearful of being mistaken he very artlessly inquired: "Is this Methodism?" It is old Methodism—proved Methodism. "Yes," says Mr. Canosso, "and I bless God that I have the pleasure of putting my hand to the truth of this; I can say it is old and proved Methodism, for on the 13th day of March, 1825, it will be fifty-three years since I obtained the evidence in believing that the blood of Jesus Christ, the Son of God, 'cleanseth from all sin.'"

Mr. Wesley notices with approval the following testimonies of experience, (works Vol. 3, pages 624, 625): "After preaching I talked with M. B., who has been long a mother in Israel. 'I was under strong convictions,' said she, 'when twelve or thirteen years old, and soon after found peace with God, but lost it by degrees, and then contented myself with living a quiet, harmless life till Mr. Charles Wesley came to Wednesbury, in the year 1742. Soon after this my convictions returned, though not with terror as before, but with strong hope; and, in a little time I recovered peace and joy in believing. \* \* \* Not long after Mr. Jones talked particularly with me about the wickedness of my heart. I went home in great trouble, which did not cease till one day, sitting in my house, I heard a voice say in my inmost soul, "Be ye holy, for I am holy." From that time for a year and a quarter (though I never lost my peace) I did nothing but long, and weep and pray for inward

holiness. I was then sitting one day, August 23, 1744, about eight in the morning, musing and praying as usual, when I seemed to hear a loud voice, saying at once to my heart and to my outward ears, "This day shall salvation come to this house." I ran up stairs, and presently the power of God came upon me so that I shook all over like a leaf. Then a voice said: "This day is salvation come to this house." At the instant I felt an entire change. I was full of love and full of God. I had the witness in myself that He had made an end of sin and taken my whole heart forever. And from that moment I have never lost the witness nor felt anything in my heart but pure love.' "

John Manners writes: "The work of God increases every day. There is scarcely a day but some are justified, sanctified, or both. On Thursday three came and told me that the blood of Jesus Christ had cleansed them from all sin. One of them told me she had been justified seven years, and for five years had been convinced of the necessity of sanctification. But this easy conviction availed not. A fortnight since she was seized with so keen a conviction as gave her no rest till God had sanctified her and witnessed it to her heart." Three days after (May 11) he writes thus: "God still continues His marvelous loving-kindness to us. On Sunday last Mrs. King entered into rest. She had been seeking it for some time, but her convictions and desires grew stronger and stronger as the hour approached. A while ago she told me she grew worse and worse, and her inward conflicts were greater than ever; but on the

Lord's day she felt an entire change, while these words were spoken to her heart: 'Thou art all fair, my love; there is no spot in thee.' She now walks in sweet peace, and rejoices evermore. Her father received the blessing a few days before her, and is exceedingly happy. The fire catches all that come near. An old soldier, on his return from Germany to the north of Ireland, fell in one night with these wrestling Jacobs, to his great astonishment. He was justified seventeen years ago, but afterward fell from it for five years. As he was going to Germany in the beginning of the war the Lord healed him in Dublin, and in spite of all the distresses of the campaign he walked in the light continually. On his return through London he was convinced of the necessity of sanctification, and soon after he came hither his heart was broken to pieces while he was with a little company who met daily for prayer. One evening as they were going away he stopped them and begged they would not go till the Lord had blessed him. They kneeled down again and did not cease wrestling with God till he had a witness that he was saved from all sin.

"The case of Mr. Timmins is no less remarkable. He had been a notorious sinner. He was deeply wounded two months since. Ten days ago, on a Friday, God spake peace to his soul. The Sunday following, after a violent struggle, he sank down as dead. He was cold as clay. After about ten minutes he came to himself and cried, 'A new heart, a new heart!' He said

he felt himself in an instant entirely emptied of sin and filled with God.

“Bro. Barry likewise had been justified but a few days before God gave him purity of heart. So deep and general was the impression now made upon the people that even at five in the morning I was obliged to preach abroad by the numbers who flocked to hear, although the northerly wind made the air exceedingly sharp. A little after preaching one came to me who believed the Lord had set her soul at full liberty. She had been clearly justified long before, and said the change she now experienced was extremely different from that she experienced then—as different as the noon-day light from that of daybreak; that she now felt her soul all love and quite swallowed up of God. Now suppose ten weeks or ten months hence this person should be cold or dead, shall I say ‘*She deceived herself*; this was merely the work of her own imagination?’ Not at all. I have no right so to judge, nor authority so to speak. I will rather say ‘She was unfaithful to the grace of God, *and so cast away what was really given.*’ Therefore that way of talking, which has been very common, of staying ‘to see if the gift be really given,’ which some take to be exceeding wise, I take to be exceeding foolish. If a man says, ‘I now feel nothing but love,’ and I know him to be an honest man, I believe him. What then should I stay to see? Not whether he *has* such a blessing, but whether he will *keep* it.”

On this work Mr. Wesley offers the following reflec-

tions, November 15, 1763: "Here I stood and looked back on the late occurrences." (Works Vol. 4, page 165.) "Before Thomas Walsh left England, God began that great work which has continued ever since without any considerable intermission. During the whole time many have been convicted of sin, many justified, and many backsliders healed. But the peculiar work of this season has been what St. Paul calls 'the perfecting of the saints.' Many persons in London, in Bristol, in York, and in various parts both of England and Ireland, have experienced so deep and universal a change as it had not before entered into their hearts to conceive. After a deep conviction of inbred sin, of their total fall from God, they have been so filled with faith and love (and generally in a moment) that sin vanished, and they found from that time, no pride, anger, desire or unbelief. They could rejoice evermore, pray without ceasing, and in everything give thanks. Now, whether we call this the destruction or suspension of sin, it is a glorious work of God; such a work, as considering both the depth and extent of it, we never saw in these kingdoms before."

We find by these extracts:

1. That upon the minds and hearts of clearly and fully justified and regenerated Christians deep conviction was produced by the instrumentality of the word, and the direct agency of the Spirit, of indwelling sin.

2. That they sought earnestly until they obtained

the clear assurance that they were “cleansed from all unrighteousness and filled with all ‘the mind which was in Christ,’ *filled* ‘with glory and of God,’ *filled* ‘with the love of God,’ *filled* ‘with all the fullness of God.’ ”

3. That from this state they sometimes fell, and were again restored by faith in a similar manner in which they first received it.

4. That many were preserved in such a state, by faith in the *keeping* power of God, some of them unto death.

5. It seems that Thomas Walsh and some others were appointed and approved evangelists of Mr. Wesley in the conversion of sinners, but more especially in what he calls, “The *peculiar* work, of what St. Paul calls, ‘the *perfecting* of the saints.’ ” In reading all this, we have wondered if Christian churches of the present day could not improve by following the instructions and examples of Paul and Wesley.

### *The Discipline.*

We think we cannot better close our examination of authors on the subject of sanctification than by calling attention to the mention made of it in our Book of Discipline in A. D. 1888, as follows, page 3:

#### “ EPISCOPAL ADDRESS.

“ *To the Members of the Methodist Episcopal Church :*

“ Dearly Beloved Brethren :—

“ We think it expedient to give you a brief account of the rise of Methodism, both in Europe and America.

"In 1729 two young men in England, reading the Bible, saw they could not be saved without *holiness*, followed after it and incited others so to do.

"In 1737 they saw, likewise, that men are justified before they are sanctified; but still holiness was their object. God then thrust them out to raise a holy people. These are the words of John and Charles Wesley."

Then on page 4, following: "We believe that God's design in raising up the Methodist Episcopal Church in America was to reform the continent and spread scriptural *holiness* over these lands."

The address from which the foregoing extracts are taken is signed by each of our present Board of Bishops, the largest we ever had, showing that they *all* endorse the sentiments contained therein.

Probably no *better* representation of the sentiments of our church at the present time on this subject than this could have been given, unless it had by the action of the General Conference been engrafted into the body of the discipline in the form of an *article of faith*.

I must confess that such action would please me exceedingly and I believe it would so please a large majority of the members of our church.

If it be true that men cannot be *saved* without *holiness*, as one of these extracts declares, we *find* by *reading* the *Bible*, it *ought certainly* to be embodied in our *articles of faith*.

As it now stands it clearly proves that the declaration we often hear, in substance, that our church has

abandoned the *doctrine* or *experience* of holiness is *incorrect*. In this we greatly rejoice. But again we appeal to the *ministry* of our church. If it be true that men can not be saved *without holiness*, are you living up to your privilege, if you have not sought, believed and *received* it, and are you doing your whole duty if you are not earnestly laboring to *incite* others to seek it?

Again permit me to suggest that I have found by my own experience and observation and from others that there is a great deal of surface work of late years, both in the conversion of sinners and in the sanctification of believers. I think this arises from two principal causes:

*First.* That Christians do not pray for, and expect, as it is their privilege and duty to do, that the Holy Spirit clearly and powerfully convicts sinners of their sins and of their sinfulness; that the same Spirit would clearly show the regenerate if the *old* man is *dead* in them; if the carnal nature is destroyed and *all* is made new; if they are *filled* with love, which is the same as being filled with God, inasmuch as God is love.

*Second.* Ministers and members do not, as they should, urge penitent seekers to seek *earnestly* until they obtain the clear witness of the Spirit in case of the unregenerate that they are born of God, and of the regenerate that they are *wholly* sanctified. On the contrary too many say you need not *feel* so bad; *feeling* has nothing to do with your salvation, only



believe and *quit* your sins, or in the language of the inimitable Sam. Jones, "quit your meanness," while it is said in *II Corinthians* vii, 10: "*Godly sorrow worketh repentance to salvation that needeth not to be repented of, but the sorrow of the world worketh death.*"

By this we learn that the sorrow produced by God, and which will be accepted of God, *alone worketh* repentance unto *salvation*, and I would be glad to know how such a sorrow can exist without a very *deep* feeling, if it is consistent. It is likely to be like that of the publican who smote upon his breast and said, "God be merciful to me, a sinner." David is an example of such repentance, as we learn from *Psalms* xxi, 10: "Have mercy upon me, O Lord, for I am in trouble, mine eye is consumed with grief. \* \* \* \* My strength faileth because of mine iniquity, and my bones are consumed."

When Peter had denied his Master it is said, "he went out and wept bitterly," and we learn that he was fully restored and filled with the Holy Ghost. So will it always be with a weeping penitent and seeker of *full* salvation. The earnestness with which the seeker of justifying and sanctifying grace should seek both is set forth in *Psalms* li, all of which the reader will do well to read and study thoroughly in order to know how he should seek for justification.

## CHAPTER XI.

## FAITH THE CONDITION.

*Hebrews xi, 6:* "But without faith it is impossible to please Him; for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him."

This section of our subject treats of the condition of salvation to the uttermost. That condition is indicated in the text from which we have selected our subject in the following words: "Them that come to God by Him." The text standing at the head of this chapter tells how any one can come to God by Him.

Only by believing—

*First.* That God *is*, or that He exists everywhere.

*Second.* That he is a rewarder of them that diligently seek Him.

In this the fact is indicated that sin separates man from his God. Every sin one commits is one step farther from God, not absolutely but relatively or morally. Though in an absolute sense God is not far from every one, yet sin blinds the eye, or moral perceptions, to the fact of the divine presence so that the transgressor sees less and less of Him until he sometimes concludes there is no God. This blinding influence of sin is the fruitful source of all grades of infidelity, from the first hesitating doubt, to downright atheism. It is but reason that God should

require of all who have, through unbelief, wickedly departed from Him, as a condition of return, that they should believe that He is and that He is a rewarder of them that diligently seek him.

The first thing then to which we call attention in this chapter is to the evidence that there is a God. It may seem strange that we should undertake to prove what few if any, at this enlightened age of the world, deny. Indeed, if it was only for the benefit of those who say in their heart "there is no God," we would not write a word to prove there was, as the Bible declares such are fools, and we could not write for the benefit of such. But there are many who believe that there *is* a God, who do not realize that he is *such* a God as the scriptures, nature, history and the experience of thousands who have followed the directions given in the Book of Job, "acquaint now thyself with Him," prove Him to be.

Then, as the promotion of *faith* in God is the prime object for which we now write, we seek to impress upon the mind and heart the fact not only that God *is*, but that He is a rewarder of those who diligently seek Him.

*First*, then, we call attention to the fact that God *is*, or that He *exists*, everywhere and always.

God is and shall forever be,  
'Mid heaven or earth, on land or sea;  
If I would plunge 'neath earth afar,  
Or rising soar to distant star,  
His presence shall my way attend  
From every fear my soul defend.

O, may I ever feel Him near,  
To free from care and pain and fear,  
To attend me through my life's dark way  
And bring me to the realms of day.  
There 'mid the thousands of the blest  
I shall forever live and rest.  
And in the presence of my King  
I shall forever reign and sing,  
To Him who brought me by His love  
To live and reign with Him above.

The inspired writers do not seem to attempt to prove the existence of a God, but to assure it as a universally conceded fact. His existence may be proved however from many considerations.

*First.* There is evidence that everything of a material nature now existing did not always exist, and therefore there must have been a time when all things began to be. It is impossible to suppose that the universe should have created itself, for that would be presuming that something could do a very important act (that is to *create*) before it had an existence; that is that something was created by nothing; that is that it was not created at all, which is equivalent to non existence. But we are conscious that the things we behold do exist, therefore, as they did not always exist, they must have been brought into existence by some being exterior to themselves. That Being we call God.

*Second.* Everything we behold evinces design. Every design must have had a designer, and the designer must have existed before the thing designed; but as

all things manifest design, therefore the Designer existed before all things. That Designer we call God.

*Third.* In the design of all things there is manifest *unity*. This shows that the same being designed all things. That Being we call God.

So we might go on to prove from right reason, not only the existence of God, but we could show from His works the attributes or nature of that God who has made all things.

The first grand truth announced in the book of God, the Holy Bible, is, that, "In the beginning God created the heavens and the earth." We look out on our broad earth and behold its towering mountains, its rolling hills, its smiling valleys, extensive plains and rich prairies; and to the intelligent and thankful soul the thought comes home: These are all the handiwork of the Father of lights, in whom is no variableness, neither shadow of turning. We go out upon the seashore and pick up its shining pebbles, its varied shells and pearls, and at low tide venture down and survey as far as we may, the wonders of the great deep, and can but be impressed with the wisdom, power and greatness of Him who gave the sea its bounds and said: "Hitherto shalt thou come, and here shall thy proud waves be stayed." We launch out upon its rolling billows and feel as though even the divine majesty was stirring beneath us, and realize how small we are in comparison with Him who formed the mighty deep. Again we are brought safely to land, borne by the beautiful and majestic steamer

which, being the device of human mind and the execution of human handicraft, makes us almost feel that *we at last* are rulers of the seas; but we are reminded that, not only the seas, but *we* are the work of His hand who hath *created all* things, and that *man* only *forms* the things he does out of material furnished to his hand by the Author of all things; and, that *He* bestows upon man whatever *capacity* he possesses, and our hearts should flow out in gratitude to Him, the bountiful giver of all good.

Again, we wander over earth's proud crest, plucking its beautiful flowers of almost unlimited variety, smelling the sweet odors which are wafted upon the breeze; plunge into its majestic forests, listen to its rustling leaflets, its myriad feathered songsters, and, to the scarcely less sweet music of its gurgling streams, *all* echoed amid the forest domes, nature's own temples; and, with awe, we feel that these are also God's handiwork. Then, with microscope in hand, we behold the numerous living creatures in the drop of water we drink, the breath of air we breathe, and in almost everything above, around, beneath and even within us, and we are scarcely less impressed with the fact that these (*too small* for the natural eye to behold), are as much the work *of* and show as *clearly* His infinity, as His more majestic works.

Now let us turn telescopic vision to the realms of ether and survey other planets of our own solar system and, by reason's eye, behold *their* wonders; each doubtless as great as those of the planet on which

we live. Let us contemplate their course around *their* central suns, and ask by what mysterious power are they kept in their course.

The devout astronomer (whom *one* has said is mad) would say by the power or law of gravitation (for want of a better name), but, perhaps, the not less devout *theologian* would say by the power or law of God. Call it gravitation—yet it is no less a law, God given. We behold the sun, the apparent ruler of this mighty system or kingdom, and reason as well as revelation teaches us that with all its wonders God made it.

Then from this limited survey, we turn our telescopic view out upon the vast expanse of space and we behold myriads of stars which have been, if not with absolute demonstration yet to pretty general satisfaction, proven to be suns to other systems, perhaps more magnificent than that we call our own. Now as by the aid of the telescope we have added to our field of vision almost countless numbers of worlds, reason lending its aid tells us of countless other worlds, and then reason, revelation, and faith, unite to declare that there *must be* a God who has made and upholds all these. And now we come back to earth, and take in one hand a powerful microscope, in the other a dissecting knife, and with that knife thoroughly dissect and with the microscope carefully inspect each part of a human body, and in this miniature world we behold, if possible, greater wonders than in all the worlds besides. But to get a full view of man (this miniature world) we must contemplate him

not only in his physical but in his mental and spiritual natures, and then we shall be deeply impressed with the fact that man is truly the crowning work of God's creation. Then shall we not be surprised that the sweet singer of Israel should have said: "I am fearfully and wonderfully made."

Here then as the *object* of faith we have set before us the God who has created all things (ourselves included), and the God who upholds and sustains all things by the word of His power according to the Bible, and that this agrees with the teachings of *high* reasoning from *His* works, commonly called the works of nature.

We have also seen that this God has given to man His law, and that by the transgression of that law he has sinned and thereby has become a sinner or sinful being, and that he now generates children in his own likeness that are sinners.

We have also seen that God, at the time of the first transgression, made promise of a Saviour, and that to the race from time to time He, through his prophets, *renewed* that promise until the fullness of time, when He brought His only begotten Son into the world as its Saviour. And now as a condition of man's return to Him God requires that he should believe in Him, and in His Son whom He has sent. This *belief*, we are informed in His word, is not alone an assent of the *mind* that God *is*, and that He is a rewarder of them that diligently seek Him, and an assent of the *mind* that Jesus is the Son of God, the Saviour of the world and



my Saviour, but: "With the *heart* man believeth unto righteousness." This implies a heart-felt approval of and *trust in* Him whom we *mentally* recognize as our God, and in Jesus Christ as our Saviour. This condition is eminently reasonable. Indeed, it is the *only* condition upon which even an infinite God could save *any* sinner, as upon no other condition could He "be just and justify *him that believeth*," as is taught in the word. But there is an important thought suggested by the clause, "He is a rewarder of them that *diligently seek Him*." This *diligently seeking God* is the important thought upon which we would dwell for a time. From a long experience and much observation in bringing sinners to God we are satisfied that a great proportion of failures to *find* God in the pardon of sin, the regeneration of the heart, in entire sanctification, in spiritual growth, and in constant communion is the *failure to seek Him diligently*. Seeking diligently implies seeking *earnestly, constantly and perseveringly*. Earnestness in seeking anything, person, or being, is equally commendatory of the one seeking and of that which is sought. Of all the things of God there is nothing so valuable as God Himself. If therefore, earnestness should be manifested by the seeker in proportion to the value of that which is sought, *greater* earnestness should be manifested in seeking God just in proportion as to find *Him* is a greater blessing to the seeker than the finding of any other treasure. This being so evidently true that all must admit it without proof or argu-

ment but upon its mere statement we may ask: Is it not reasonable that God should demand, as a condition of His revealing Himself as a sin-pardoning, soul-renewing, wholly sanctifying, ever-sustaining, comforting and loving God, He be sought *earnestly*?

It would seem to be insulting to such a being as God has proved Himself to be if *any* should seek Him with such *indifference* as too many do. It would not be surprising if to such He did not reveal Himself at all, and if it all, it is *not* surprising that He does not *fully* reveal Himself. But this seeking should not only be earnest but constant. In seeking anything of great value and greatly desired *reason* would say seek *earnestly*, not for a little while, then cease, and then seek again with *greater* earnestness than before, but *constantly*. This was beautifully and *grandly* illustrated by Jacob wrestling with God until the break of day. If the reader will pardon a reference to personal experience, the writer would say that in a tent on a camp ground in the northern part of the State of Indiana, on the night of July 6, 1839, six young men *wrestled* with God until *midnight* with the writer, that he might find Him as a sin-pardoning and soul renewing God, when they prevailed and God revealed himself *gloriously*. We say God is to be sought perseveringly, as well as earnestly and constantly. By this we mean that as no one can receive all the theoretical or practical or *experimental* knowledge of God which is *attainable* in *this* life all at once, so all should persevere in seeking more and more of God as He is

revealed in nature, in His word, written and spoken, and as He is ready and willing to reveal Himself to us by the unfolding of his Spirit working in us. And in this seeking Him persistently there is to be *earnestness* and constancy. No other seeking of God is worthy of the seeker, or of the object sought. Yet it is a mark of infinite *love* and *condescension* in God that He does reveal himself to each according to the faith and diligence with which He is sought.

“O for such love let rocks and hills  
Their lasting silence break ;  
And all harmonious human tongues  
Their Saviour’s praises speak.”

In this manner should all sinners seek God by a faith excluding all *doubt* from the heart. But that is only the *negative* part of a saving faith. To bring salvation or any other blessing from the divine hand, not alone must the heart be freed from doubt but it must be *filled* with belief or confidence that God will bestow the blessing sought. This is fully set forth in *Mark* xi, 23: “And shall not doubt in his heart, but shall believe that those things which he saith shall come to pass ; he shall have whatsoever he saith.” But one may say I can not control my heart ; I have a natural indifference, coldness in regard to my salvation, and a heart of unbelief. We answer, read carefully and diligently the word of God in regard to salvation, listen attentively to the preaching of the gospel of salvation, and then if you do not feel deeply your need of salvation, and doubts or fears arise and (as you say)

you can not believe this is a good indication, it shows and you feel your utter helplessness. Then cry to God for help. Ask Him to give you the Holy Spirit to help your infirmities, and to "make intercession for you with groanings which cannot be uttered;" to bring deep and pungent conviction to your heart; for the Saviour says, "He will *convict* the world of sin, of righteousness and of judgment," to inspire faith in your heart, for Paul says this is the gift of God. Ask the people of God to *unite* with you in prayer for all this, for Christ assures that He will hear His "elect who cry unto Him day and night," and that He "is more willing to give the Holy Spirit to them that ask Him than parents are to give good gifts unto their children." But while you ask the people of God to pray for you do not leave all the praying to them for God's word declares (and it shall never fail) that "He that calleth on the name of the Lord shall be saved," and "Believe on the Lord Jesus Christ and thou shalt be saved."

If any poor souls will persevere in such a course as this, with all the purpose and faith they have, they are sure to obtain a plenty of feeling, faith, and finally pardon, regeneration and an adoption into the family of God.

Then *faith* brings the *assurance*, the witness of the Spirit bearing "witness with our spirits that we *are* the children of God." Seek this earnestly, seek it continuously, seek it perseveringly by faith, and, it will be given full, clear, satisfactory and *abiding*.

After much experience and observation we are fully satisfied that of late these things are not as fully explained, and as earnestly insisted upon, by *many* whose life-business it is to labor for the salvation of souls, as they used to be and as they *ought* to be. We frequently hear it said by those of modern times who are instructing those seeking salvation and complain that they cannot *feel* their sins, that "*feeling* is of no consequence, only believe." Now, while feeling is of no consequence as *meriting* salvation, neither is faith; yet faith is the God-appointed *condition* of salvation, and feeling is the natural result of that earnestness which is an essential concomitant of the diligence with which everyone should seek God, and *feeling* is a necessary part of that deep contrition of soul becoming every truly penitent heart. Feeling is a natural expression not only of true *penitence*, but of the "*peace* that passeth understanding" and of that "*joy* that is unspeakable and full of glory." A *soul* without feeling is like a *body* without it, *lifeless*. We cannot think that *any* acceptable service can be rendered to God by an unfeeling or lifeless soul. Then, friendly sinner, throw all the feeling of a soul fully alive to the guilt of sin and its damning and corrupting power, as though your salvation depends upon the *earnestness* with which you seek God; and then seek Him with that self *abandonment* and unre-served *trust* in Him, and in Jesus Christ whom He has sent, as though, (as is really true) "*by grace* ye are saved *through faith*, and that not of yourself; it

is the gift of God.” Then may you “*add* to your faith knowledge, to knowledge temperance, to temperance Godliness, to Godliness brotherly kindness, to brotherly kindness charity, and to charity *hope*, for hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.” Hallelujah to God and the Lamb! Amen!

## CHAPTER XII.

## FAITH THE CONDITION OF ENTIRE SANCTIFICATION.

*Acts* xxvi, 18: "That they may receive forgiveness of sins, and inheritance among them that are *sanctified* by *faith* that is in me."

This is very plain as to the *condition* of sanctification. It is by faith in Christ as our sanctifier. We learn also that it is the *church* and not unconverted sinners that Christ sanctifies, in *Ephesians* v, 25, 26, 27: "Even as Christ loved the church, and gave Himself for it, that He might sanctify and cleanse it with the washing of water by the word. That He might present it to Himself a glorious church, not having spot or wrinkle, or any such thing."

Here then we have set before us faith as the condition of sanctification, but the word of God written and spoken as the *instrument* of sanctification. This last passage also plainly indicates that when sanctification of believers is spoken of in the Bible (contrary to what is asserted by some), that "sanctification always refers to a work connected with conversion, unless entire sanctification is specified," it does *generally* mean *entire* sanctification. As faith in Christ is the condition of entire sanctification then, and it is said to be the *will* of God, "even your sanctification," it is important that every instrumentality be used to promote the faith of the church (which Christ

and God the Father wishes to be sanctified) in Him as the sanctifier.

As the *word* is the *main* if not the *only* instrument of sanctification (as it is of justification and regeneration), it is important that the church *study* the word of God on this subject, and that it be expounded fully to the church, both in preaching and writing, by those whom God has appointed and called "for the perfecting of the saints."

In studying the word of God with reference to this subject, studying it as Christ directs "search the holy scriptures," His people will be astonished at the amount of instruction thereon. Without this study, this *searching* of the word of God, it is quite unbecoming in His people to say they do not believe such a doctrine is taught in the Bible, and if on searching they find (as they certainly will if they search as they ought under the guidance of the Holy Spirit) that the doctrine *is* taught, it certainly will be more inconsistent for them to deny, reject or neglect such teachings.

Probably there are few true Christians, after thoroughly examining the Bible and finding any doctrine to be taught therein, who will willfully reject it, but either they neglect to examine, examine with preconceived prejudices, or having found that the doctrine is taught, neglect to apply it to their own personal experience. No Christian is justifiable in neglecting to search the scriptures to ascertain whether they do teach that entire sanctification is attainable in this life. If it is attainable by any, none can reason-



ably doubt but it is attainable by all, for God is no respecter of persons and is therefore willing to sanctify all wholly; He is of infinite power and is therefore *able* to sanctify wholly or save to the uttermost all who come unto Him by Christ. *All* may therefore believe in Him with perfect confidence that He is not only *willing* but *able* to save to the *uttermost*.

Some are ready to say, I could believe that God could and would do this work for me if I lived anywhere else than just where I am, but here there is so much opposition and so many things against me. Is He not just as much present, and able, and willing to save here as anywhere else? If so, is your doubt not dishonoring to Him?

Again, God is *always* the same; consequently, He is just as able to save to the uttermost now, and here, and as willing too, as he ever was anywhere. But we need not particularize. If your faith is in God it rests upon the infinite attributes of an infinite God, and there it may abide unmoved "amid the wreck of matter and the crash of worlds."

To establish that faith you need only to know more of God as revealed in His word, written and spoken, and then as revealed in His work of saving to the uttermost the vast numbers who are ready to testify to that fact. But if this is not sufficient and your faith still falters, as faith is the gift of God and that is bestowed by His Spirit, you may ask for the faith you need to claim salvation to the uttermost, assured that

God is more willing to give it than parents are to give good gifts to their children.

Then again, to inspire faith, we may consider God's gift of His Son, not only that He might bring pardon and regeneration but sanctification to the whole human family. O, Christian brother or sister, can you doubt that He who gave His Son will freely give you all things? And then consider that He has already done so much in pardoning your sins and in regenerating your heart, giving you peace which passeth understanding, joy unspeakable and full of glory, and given the witness of the Spirit that you are a child of God and an heir of heaven, and say can you doubt that He who has begun and so far carried forward His work of saving grace can and will complete it in your entire sanctification? Will He who has begun to destroy the works of the devil within you not complete that destruction? Will He who has begun to fill you with His Spirit and by that Spirit to shed abroad His love in your heart, to fill you unutterably full of His glory and of Himself, continue so to fill you until you are filled with *all* the fullness of God?

But many Christians say that with such unstable natures as they possess, and amid their unfavorable surroundings, if they should *obtain* entire sanctification they could not live holy lives, and therefore it is better for them to remain as they are, at least for a time, than to disgrace themselves and bring reproach upon the cause of Christ by backsliding.

This is a similar deception as that by which the enemy of all righteousness persuades many sinners to delay seeking God in the pardon of sin and the regeneration of the heart. We would ask, is it easier to live a constant Christian life with a wavering, faltering faith, and the carnal nature, or the *old man* still lurking within and striving to gain the mastery, than with faith and love made perfect, and the old man destroyed, and Christ and love enthroned? Yet this is what is presumed in neglecting or refusing to seek entire sanctification in the early part of Christian experience, lest we backslide and bring a reproach upon the cause. But it is even worse than that. It is distrusting God and Christ to keep us in the state of grace into which He proposes to bring us.

I know, Christian brother or sister, that you do not *intend* any such thing, but this is the way the arch enemy is deceiving you and his thousands. God who proposes to *make* blameless, will *keep* you blameless unto the coming of our Lord Jesus, as you are assured in *I Thessalonians* v, 24: "Faithful is He that calleth you, who also will do it." Calleth you to what? Just what the apostle, under inspiration of God, had prayed that you might attain, *entire sanctification*, making you blameless and *preserving* you in that state. How long? "Unto the coming of our Lord, Jesus Christ." Can you not *trust* Him who is able, willing, and *faithful* to do whatever He has promised. All the infinite attributes of God stand pledged, not only to *make* but to *keep* you blameless. Only trust

Him. *Fully* trust Him, and surely you shall be kept. Your faith is the condition then, not only of justification but of entire sanctification and of being *kept* or *preserved* in whatever state you may have attained by faith. "We *walk* by *faith*," and the life we now live we live by the *faith* of the Son of God.

And now let us see a little farther as to the *method* of obtaining this highest, this *complete* state of grace or Christian experience. In order to believe anything we must have a clear *view* of the thing for which we seek, or at least that there is something we have not which we greatly need and desire. To obtain this clear view we should *study* the word under the illuminating influence of the Spirit. For an especial illumination, we should *earnestly* pray as David did: "Open Thou my understanding that I may behold wondrous things out of Thy law." Then, having this view of our *need* we may ask the same blessed Spirit to *guide* and inspire us in *seeking* this great blessing or state of grace. In this too we should study the word under the illuminating influence of the Spirit.

The writer, under the influence of the Spirit, on Christmas night, 1846, was seeking this blessing upon his knees in his room, with his Bible in a chair before him, when, about midnight (almost in despair), he cried out: O Lord, I beseech Thee direct me to some passage in Thy word that will lead me into the possession of the blessing I seek. I opened the Bible and my eyes fell upon the following: "Blessed are they

which do hunger and thirst after righteousness; for they shall be filled." I cried—O Lord Jesus, these are thy words! I do hunger and thirst, I *believe* thy word—*now* fill me. And like an overflowing stream, cleansing me from all sin and filling me with the love, the glory and the fullness of God, I *was* filled until I could receive no more.

I do not say that all should seek it just as I did and that it will come to them just as it did to me. But we do say that the same kind of self-abandonment, the same dependence upon God, and the same earnest seeking, will bring this *full* salvation to *any* soul. You *must* come unto God by Christ; and none can come unto God unless they believe "He *is* and that He is a rewarder of those who *diligently* seek Him." This *diligent* seeking is no *less* necessary in coming to God by Christ for entire sanctification than for justification and regeneration. And this diligence implies the same earnestness, continuance and perseverance in one case as the other; and without this earnestness, continuance and perseverance a failure is just as sure in one case as the other. Shall the Christian be less diligent in seeking God as a sanctifier than the sinner should be as a justifier and a regenerator? Should they not wrestle, plead, and *urge* their case until they obtain the blessing sought? If Jacob wrestled all night for the blessing of assured protection or deliverance from his brother's wrath, should the Christian be less earnest to be delivered from an *internal* foe, and for the

enthronement and the *complete* rule of love within; for the slaying of the *old* man, and the life of Christ in all its fullness? Then, and then alone, will the life we live be by a *perfect* faith in the Son of God.

And now we call attention to the fact that a healthy *growth* of the Christian is upon the condition of continued coming to God by faith in Christ. Faith *connects* the Christian with Christ as the branch is connected with the vine. Just as reasonably might we expect the branch to live and grow disconnected from the vine as that the Christian should live and grow disconnected from Christ.

Those who have watched the mysterious growth of the branch which is engrafted into a vine can but be struck with the beauty and appropriateness of this figure, introduced by the Saviour, to illustrate the relation a believer sustains to Him. That it is by faith that one is grafted into Christ, and that by unbelief one is broken off, and that by continued and continually increasing faith alone one abides in Christ is clearly taught by the Apostle Paul in *Romans* xi, 16-24:

16. "For if the first fruit be holy, the lump is also holy; and if the root be holy, so are the branches."

17. "And if some of the branches be broken off and thou being a wild olive-tree, wert grafted in among them, and with them partakest of the root and fatness of the olive-tree."

18. "Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee."

19. "Thou wilt say then: The branches were broken off that I might be grafted in."

20. "Well, because of unbelief they were broken off, and thou standest by faith. Be not high-minded but fear."

21. "For if God spared not the natural branches, take heed lest He also spare not thee."

22. "Behold therefore the goodness and severity of God; on them which fell, severity; but toward thee, goodness, if thou continue in His goodness; otherwise thou also shalt be cut off."

23. "And they also, if they abide not still in unbelief, shall be grafted in; for God is able to graft them in again."

There is so *much* and such *important* instruction in this passage that we have quoted it entire; and now we propose carefully to take it up, item by item, and as far as we are able cull the rich fruits of instruction we find therein:

16. "For if the first fruit be holy, the lump is also holy." By the first fruit the apostle evidently means the Israelities; and by the lump the multitudes from other nations who, by the same or a similar faith and perseverance as Jacob had when he prevailed with God and his name was changed to Israel. The *first* fruit was that part of a crop the Israelites were to bring at the harvest and offer to God. By thus being offered it was made holy. The apostle uses this as a figure of the offering of the Israelites to God, by the faith of their fathers and their acceptance by God, by which

they were *ceremonially* accounted a holy people, and which every one of them who had a *similar* faith and made a personal consecration of themselves to God, were accepted and *made personally* holy. These were the *first* fruits which were holy. Such (says the apostle) are the *lump* or (as would have been better rendered) the *mass* of believers. And he further illustrates this by the introduction of another figure: "And if the root be holy, so are the branches."

A skillful horticulturist knows the advantage of grafting into a root over that of into the stock. Christ is called in the Bible a root. But in grafting into Christ we find that the result is just the opposite to that of putting a graft of a *branch* into a tree; that in grafting a branch of a tree into the root of another, the fruit is of the nature of the graft, while in grafting a sinner into Christ as the root the fruit is like the root, holy, the branch itself becoming holy.

In the 17th verse we learn that branches having been grafted into Christ may be broken off, and that a branch from a wild olive tree (from the unconverted world) may be grafted in their place and take of the root and fatness of the tree.

In the 18th verse the apostle warns such not to boast against the branches that are broken off, and the reason is given because: "Thou bearest not the root, but the root thee." How vain, how foolish, how *wicked* it is for a Christian to triumph over a fallen brother. How much better to labor to restore such an one by



kind and encouraging words and deeds. The devil and wicked men will sufficiently exult at his downfall.

19. "Thou wilt say then the branches were broken off, that *I* might be grafted in." As though there was not room in the *infinity* of Christ into which to engraft the world. The apostle says:

20. "Well, because of *unbelief* they were broken off." Here is a plain declaration of the cause of severance from Christ and then "thou standest by faith."

So we learn that we are not only grafted into Christ by faith, but that we *stand* or *abide* there by faith. Now, considering this figure, everyone can see that the condition of security of spiritual life and healthy and rapid growth is the strength of *faith attachment* to Christ. As the branch of a tree, though it be but a graft (which the horticulturist knows is not usually as strongly attached as is the natural branch), yet, if the faith attachment is strong enough to hold us, we need not fear. Let the storms of life beat with vehemence and fury against us, enraged even by demoniacal power, accompanied by hailstones sent by the prince of the power of the air, we *smile* at its rage, and say (in the language of Paul, *Romans* viii, 38, 39): "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come.

"Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus, our Lord."

Notwithstanding this assurance, the apostle warns

“not to be high-minded, but fear.” What are we to fear? Why, lest we, being self-confident instead of trusting alone and perpetually in God, we (beginning to feel our own strength) rely upon that instead of upon God, for grace to help in every time of need. Our adversary is very wily. He is willing, having obtained grace and becoming strong, that we should feel our strength, providing he can get us to rely upon even that God given strength, instead of upon God himself who giveth strength only moment by moment as we have need, and only that moment, as we trust Him to do it. “*Behold!* therefore, the *goodness* and *severity* of God; on them which fell, severity; but toward thee goodness, if thou *continue* in his goodness; otherwise thou also shalt be cut off.”

We find then that we continue in the goodness of God only by faith or trust in Him, and if we do not we are cut off. But the 23d and 24th verses give encouragement that if anyone is cut off through unbelief, “If he *abide not* in unbelief shall be grafted in; for God is able to graft them in again.” But it is hard for those who are cut off to believe that God is *willing* to graft them in again, though he may be able. Let us see. “For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree, how much more shall these, which be the natural branches be grafted into their own olive tree.”

It is also said in *Jeremiah* iii, 14, “Turn, O backsliding children, saith the Lord; for I am married unto

you; and I will take you, one of a city and two of a family, and I will bring you unto Zion.”

O how good, how merciful, how long forbearing 'is our God. How precious, how *exceedingly* precious are His promises; how inspiring to our faith. And yet, they should by no means encourage us to backslide, while they do encourage to return if we do backslide; for, judging God by human standard, we naturally conclude He will not receive us, though we return; and especially if we have wickedly, through sin and unbelief, departed from Him several times, it is exceedingly hard for us to believe that He is able and willing to restore unto us His great salvation. The devil, wicked men, and sometimes doubting and illy informed Christians are ready to confirm our doubts in this regard; and therefore the improbability of our return is sufficient to deter us from presuming to depart from God. However often we may depart from God we must return by faith. We think we have written enough upon faith as the condition of salvation to the uttermost to inspire such a faith as will thus save, or at least to inspire some precious souls to search the holy scriptures diligently and to listen attentively to the preaching of the word by which their faith may be strengthened.

In closing our remarks upon this important subject we would call attention to one more means of the increase of faith, which is prayer. I have been accustomed to pray much for an increase of faith, and often to ask others to unite with me in prayer for an

increase of faith, and have experienced good results in myself and have thought I had observed good results in others, and have heard them testify of such results. Yet, at a meeting led by a young sister, I once asked the prayers of those present for an increase of faith, when I was informed by the leader that such was not a proper object of prayer, as it was my duty to believe and God always gave the *power* to believe, as He did to discharge every duty. I wondered if she meant that He always did this without asking, and my mind recurred to the case in which it is said (*Luke xvii, 5*) "and the Apostles said unto the Lord—*increase our faith,*" and I concluded if they had made a mistake in this prayer the Lord would certainly have corrected them. Again, we find that God gives (*I Corinthians xii, 9*): "To another, faith by the same Spirit," and therefore we may properly ask Him to give us *faith* with faith's *increase*.

## CHAPTER XIII.

## SECONDARY AGENTS OF SALVATION.

*Romans* x, 14: "And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher?"

Different classes of preachers are mentioned in *Ephesians* iv, 11, 12: "And he gave some apostles; and some prophets; and some evangelists; and some pastors and teachers.

"For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."

To these we desire to address a few words:

Bear brethren, you doubtless have felt and still feel that a very great work has been committed to you. This is deeply impressed upon our hearts at each session of the conference, especially by the bishops' address to candidates for admission into full connection in the conference, which can scarcely fail to impress anew the hearts of all true ministers of the gospel with the weighty trusts committed to them. And there does not fail to occur circumstances during the year to reimpress the mind and heart with these things, so that we need not attempt to do a work here which has already been so often more ably and forcibly done than we could possibly do it. Nevertheless, more for the benefit of those for whom you are called to labor than for yours, we will say a few things

(which come in appropriately, as we think) in regard to the connection of the ministry with "Salvation to the Uttermost."

We say we desire to call attention to the importance of the work of the ministry for the benefit of those in behalf of whom they labor. This we will explain. 1st. They are called and appointed by God to their work. The *greatness* and *importance* of that work are set forth in our preceding pages. It may be summed up in these words, to *save the world* to the *uttermost*.

That God has called and appointed men to this work is sufficiently proven by the passages of the inspired word which we have already quoted, which might be multiplied.

We have said the *prime* agent in this work is the Holy Ghost. The secondary agency is the ministry.

The prime agent chooses to work mainly through the secondary. This is proved by the following, *Acts* xiii, 2, 3, 4:

"The Holy Ghost said, separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed and laid their hands on them they sent them away."

"So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus." This is God's order in the accomplishment of this great work.

2d. This being God's order, and the church being the judge of the fact of this call (being informed by

the Holy Ghost), and being sent to teach all men the gospel of the Son of God, it is unquestionably the duty of all to hear them. If it is the duty of the minister to go and preach, it is the duty of people to *come* and hear. While it may be the duty of the minister to visit from house to house and *teach* the people, saints and sinners, and to pray with them, that is *not* preaching the gospel in the especial sense of the term.

That it is not the method God designed and which the church and the world *generally* understands to be *the* way of preaching the gospel, though it may be *a* way. *The* way, is to arrange a place where it is convenient for the people to meet and listen and for the preacher to preach, and if it is the duty of the preacher there to preach it is no *less* the duty of the people to go and hear. God, who has *made* it the duty of the preacher to go and preach, has *made* it the duty of the people to come and hear, and He will hold the people just as responsible for the discharge of their duty as He will the minister for the discharge of his.

When the Saviour sent forth His ministers to preach he said: "He that receiveth you receiveth me, and he that receiveth me, receiveth Him that sent me, and he that rejecteth you rejecteth me, and he that rejecteth me rejecteth Him that sent me."

Probably few realize that when they are making a very trifling excuse answer to keep them from the house of God where His word is proclaimed, that they

are treating the messenger of God with indifference and in so doing they are treating the king of heaven and earth with indifference. They would not dare to so treat a messenger sent to them by the chief magistrate of their own government, and an offer of pardon and of great wealth and a delightful heritage from the government on reasonable conditions.

Dear reader, this is eminently true of the messenger of salvation sent by God to the rebel subjects of His government.

The apostle Paul says: "Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God."

An ambassador is the prime minister of one government sent to the court of another government, and representing the authority of that government by which he is appointed. An ambassador is also sometimes employed by a government to treat with rebel subjects, to offer terms of reconciliation and of all favors proposed by the government. The latter seems to be the sense in which the term is employed by Paul in reference to ministers of the gospel, and is the rightful subject of the moral government of God. God's right to rule man is based upon the fact that He who makes or creates *any* thing has a right to all the services that thing can render. If this be true of a mere thing, a house, a steamer, a watch, a telescope or of any kind of machinery or work of art of man's device, it is even more evidently true of man himself,



a being most fearfully and wonderfully made. He is the author of our being, body, soul and spirit, with all the faculties we possess.

If things merely *formed* by man out of material furnished to his hand belong to him, with all the services they can render, how much more does man, whom God has created; even the *material* of which his body is made, and the substance of which his soul and spirit are composed, with all the powers and capacities with which he is endowed, belong to Him.

So far as we can learn, of all earthly things or beings man *alone* is endowed with moral qualities or capacities. By this is meant that man alone has such capacity as to render him capable of judging of right and wrong so as to render him responsible for his acts. Consequently there is no other earthly being that either God or man will punish for a wrong act, or reward for a right act. Of man, therefore, God requires obedience to his laws, affixing a penalty for disobedience and a reward for obedience. Man, of all earthly beings (so far as we learn), has rebelled against the divine government. God, through Christ, has proposed to make reconciliation, and by His written word, has specified the *terms* of reconciliation.

Now to *complete* this work and get man to *accept* the terms, and to be reconciled to God, the rightful sovereign of heaven and earth, He has sent out His ambassadors. "As though God did *beseech* you *by us*, we pray you in Christ's stead be ye reconciled to God."

O what a condescension in the *infinite* sovereign of the universe to take the place of the *beseecher* and implore rebel subjects to become reconciled to Himself ! And yet more wonderful that such subjects should treat His ambassadors with indifference. There can be no excuse because God chooses ambassadors who do not exactly *suit* those to whom they are sent.

Is it reasonable that those occupying the relation of offending subjects should dictate to an offended sovereign by whom He should send terms of reconciliation ?

I have frequently thought, when I have heard persons, especially Christian people, complain of the ministers who are adjudged by their brethren to be called of the Holy Ghost to preach the gospel, should excuse themselves for staying away from the sanctuary because they do not like the preacher. I have thought that some who do this because the minister is not as well educated as they think he ought to be might have objected to Christ on the same ground, of whom it was said (and perhaps truthfully) He had never learned letters, at least to any considerable extent, so as to be accounted literary even in His day. They most likely would have found fault with most if not with all of the twelve apostles whom Jesus chose as the leaders in His embassy to the Jewish doctors, lawyers, learned scribes, and to the learned men of Greece and Rome, to the emperors, kings, governors, and judges of earth, as well as to the poor and lowly. Paul, probably the most learned of all the

apostles, says, *I Corinthians* i, 26-31: "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called:

"But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty.

"And base things of the world and things which are despised hath God chosen, yea and things which are not, to bring to naught things that are:

"That no flesh should glory in His presence.

"But of Him are ye in Christ Jesus, who of God is made unto us wisdom and righteousness, and sanctification, and redemption:

"That, according as it is written, he that glorieth, let him glory in the Lord."

These things are written for the benefit of a fault-finding people who had divided into factions in favor of one minister above another. And this is left upon record for the benefit of all similar churches.

From the foregoing we draw the conclusions:

*First.* That as God has called men of different natural and acquired ability to the work of the ministry, it is the duty of those thus called to bend all their energies for a reasonable length of time to a preparation for their work that they may show themselves workmen that need not be ashamed, rightly dividing the word of God. As to the time that should be spent in preparation for this work before entering

thereon, it of course depends upon circumstances. If young men or young ladies feel called to this, in very early life, we think reason indicates, and we think if they inquire of the Lord He will by His Spirit indicate to them, that they ought to educate themselves for it as thoroughly as they would for any other profession requiring a thoroughly trained intellect. We are slow to believe that God requires anything less than is reasonable. Neither do we believe that God will make up by special grace or by a special gift of His Spirit what one can acquire by his own effort.

While the ability to speak with other tongues than that in which they were born, and doubtless miraculous power to speak in their own language was given to the early Christian ministers to meet an emergency, we have no reason to believe that power will be given to those of the present age who have the opportunity to acquire ability at least to preach in their own language with propriety and power, facilities are becoming such at our age, in our own and in other countries, that youth who have energy and perseverance can by their own efforts obtain an education sufficient to qualify them for any of the professions.

We are rejoiced that the Christian churches are waking up to the importance of aiding young men, and we should not be sorry to see them wake up to the importance of equally educating young women who are called to the work of the ministry to acquire an education therefor.

There may be cases similar to that of T. D. Moody when in riper years; God may yet and always call men of little or even of no education to go immediately into the work of the ministry, but these cases are fast becoming the exceptions and a scholastic education the general rule. We are satisfied that this is by divine order and approval, as He is evidently prompting the most pious and considerate youth of our age to seek a thorough education for the ministry, and at the same time stirring the hearts of all branches of the Christian church to make it easier for them to do so.

To farther convince us of His approval of this course the Lord is more and more blessing Christian colleges and universities with gracious revivals of religion, in which many are converted, wholly sanctified, and (if not before) are called to the work of the ministry.

Beyond this many are being moved to take a theological course in well furnished schools for this purpose. To this also God seems to set His seal of approval by moving the people to endow such schools, and to furnish means to enable the students to take such a course; and then greatly blesses them in it by opening the way for the students to supply pulpits near at hand, to go out and hold revival services, and in many instances wonderfully blessing their labor, and baptising them with power from on high for their present and future work. So it seems as though their entire course, from the time they start in the academy until they finish in the theological department, is a

*normal* school for the ministry of the Lord Jesus Christ on which the blessing of the Infinite Father, Son and Holy Ghost continually rests.

We say we believe God calls the young, especially of the present age, to this work of preparation, just as truly as he does to the active duties of the ministry when this preparation is completed.

As early as 1841 the writer, when a boy of seventeen years, felt called, not to enter upon the active duties of the ministry, but upon a course of preparation; and promised the Lord that if he would open the way he would enter upon and as long as he opened the way he would pursue such a course. He felt that then the time had come for young men of the M. E. church in the State of Indiana to take higher ground in regard to ministerial education than formerly. God opened the way, and he kept his pledge, except by occasional falterings, because he was not encouraged with offers of aid by his own denomination while he was by another. At length this was remedied, for while but little aid was given encouragement was given, and under the blessing of God and a little help from brethren he worked his way until, in the year 1848, he had completed the sophomore year and entered the junior in the Indiana Asbury University. During the long vacation intervening between the sophomore and junior years he had taught school and secured means which he thought would take him through another year; but in the meantime a presiding elder got hold of him and persuaded him that he ought to leave

the University and join the Northern Indiana Conference which he said, greatly needed young men such as he was. This was undoubtedly the great error of his life.

We record this as a warning to all presiding elders, not to interfere with a covenant existing between young men and their God.

We are firmly of the opinion that where the way is open for those who are called of God to preach to graduate, in a classical and theological course, they ought to do it, unless God plainly directs otherwise. More than this, when such a way is open, we think it exceedingly improbable that God will direct otherwise, and therefore we warn such candidates to weigh well any suggestions to leave school lest it originate from the devil, whoever brings it.

One more suggestion: Having done all you can in educating yourself for the ministry be sure not to depend upon that, go to God for power from on high as though you had no other endowment, and then, all through your ministry, seek special aid and guidance in every department of your work; then will you be sure of success and happiness therein. The less you interfere with your appointments the better it will be for you.

If you make yourself worthy of good appointments you will usually get them. If you get a bad appointment without your interposition you will not be responsible. When you receive your appointment go to it cheerfully, and if you find it a hard one don't let anybody know that you think it so, but in the name of

God resolve to make it the best appointment in the conference, and though it may not be so to others it will doubtless be so to you.

Some of the hardest fields I have ever had have been my most successful ones. My greatest victories have been won on the most difficult fields.

Sometimes my brethren have told me beforehand that the field to which they assigned me was difficult, and that they wanted me to take it because they believed I would do it in the name of the God of battles, and I have considered that the greatest honor that has ever been bestowed upon me, except that conferred by God, when "He counted me worthy, putting me into the ministry," of which I have ever considered myself unworthy.

Having spent thirty-seven years in the regular work, after spending seven in preparing therefor and being now a superannuate, I can say to my younger brethren: It is my judgment that your calling is the most exalted ever bestowed upon mortals. It demands and should engross all your native, acquired and God-given powers of body, mind and soul, all you have and all you may obtain. You may not be apostles or prophets, in the general acceptance of those terms; but you may be evangelists, pastors and teachers, and God designs that, to the extent you are capable or can be made capable by your own efforts and by His abundant grace, you should be complete in all these. It may not be that God shall set you apart especially to any one, though it would seem by the language of *Ephe-*



*sians* iv, 11, "and he gave some evangelists, and some pastors and teachers," that these were distinct classes, yet it is evident that at least in some instances, if not always, the minister should combine the three.

Timothy, though ordained the first bishop of the church of the Ephesians, is exhorted, (*I Timothy* iv, 11): "These things command and teach," showing that he was to be a teacher as well as a bishop, and in *II Timothy* iv, 5, "do the work of an evangelist," showing that he was to add this also to the work of a bishop and teacher. Unquestionably, all are to be pastors feeding the flock of Christ over which the Holy Ghost hath made them overseers.

And all this is to be done as secondary agents in the great salvation, salvation to the uttermost; while the Holy Ghost, the prime agent, works in you to will and to do His good pleasure.

## CHAPTER XIV.

## GROWTH IN GRACE.

*Ephesians* iv, 12-32: "For the edifying of the Saints," etc.

In the foregoing we have remarked that there was an evident difference between purity and maturity, between growing *into* and growing *in* holiness.

The Bible teaches that the Christian is to obtain holiness or entire sanctification by faith *instantaneously*, as a work wrought in the heart by the application of the blood of Christ, by the agency of the Holy Spirit.

Hitherto we have examined the teachings of the Bible and of human experience upon the subject of Christian perfection. We now come to the examination of the Bible as to Christian growth or maturity. It is evident that there is a difference between a perfect child and a perfect man. A child may be perfect in all its parts and not have perfect *health* in all respects. It seems from the teachings of the Bible and from the general experience of Christians that in conversion or regeneration the disease of sin, as far as that originating from *personal* transgressions is concerned, is *cured*, but not that originating from *Adam's* transgression. We have seen that this cure is *completed* in entire sanctification and that it may be done, if not at conversion immediately after or at any

subsequent time. We have also seen that Christian *growth* may occur *before* this perfect cure, but that it is likely to be a more rapid and healthy growth when the child is restored to perfect spiritual health, as the body does when its physical health is perfect.

We learn from *Ephesians* iv, the latter part of the 12th, 13th, 14th, 15th and 16th verses, that the *third* object of God's giving the various classes of ministers is "the edifying of the body of Christ." By body of Christ is meant His church, as we learn from *Colossians* i, 18: "And he is the head of the body, the church." By the edification of this body is doubtless meant the growth or enlargement of this body. It is evident that the apostle contemplates its enlargement not only by the accession of numbers, but by the growth of its individual members as appears from the language used in the 13th, 14th, 15th and 16th verses: "'Till we all come in the unity of the faith and of the knowledge of the Son of God unto a perfect man; unto the measure of the stature of the fullness of Christ:

"That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive:

"But speaking the truth in love, grow up into Him in all things, which is the head, even Christ:

"From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working of every part,

maketh increase of the body unto the edifying of itself in love."

Now let us analyze this passage a little:

"Till we all come," showing what one may and ought to do all may do; "in the unity of the faith," showing the necessity in order, that there may be edifying of the body or the church, that there be a unity of faith (we think) in all essentials; "and of the knowledge of the Son of God," showing that such a knowledge is necessary, both theoretical and experimental, as we conclude, and the more perfect this knowledge is the more perfect and complete will the growth of every one of the members of Christ's body (His church) be.

And this knowledge of the Son of God is to be obtained not only by "searching of the scriptures," as he has taught us, "they are they that testify of me," and the *preaching* of the word, which is preaching Christ, but by the direct communication of the Holy Spirit, of whom the Saviour says: "He shall take the things of mine and shall show them unto you."

And to what are we to come. "Unto a perfect man, unto the measure of the stature of the *fullness* of Christ." Surely this is exceedingly expressive of an exceedingly high state of mind or spiritual attainment. But the apostle says, "till we *all* come to that." If therefore we do not we live beneath our privilege and beneath the design of God in giving his Son to die for us, and in giving us the ministry.

But for what *object* are we to grow to such spiritual

proportions? "That we be no longer *children* tossed to and fro and carried about with every wind of doctrine by the sleight of men and cunning craftiness whereby they lie in wait to deceive."

This is a true pen-picture (drawn under the influence of the Spirit) of but too many Christians who remain babes, and even sickly babes, all their lives. After telling Christians what they should *not* be the apostle tells them what they *should* do, "speaking the truth in love."

O what power there is in thus speaking the truth. How people grow thereby. They grow up into Christ, their *living* head in all things. And thus *growing* each arrives at the stature of perfect manhood; some, it may be, taller, larger and stronger than others, and yet all attain *perfect manhood* in Christ. And then, according to the beautiful illustration drawn by the apostle, "the whole body fitly joined together and compacted by that which every joint (or part) supplieth." By this we learn that every Christian is to occupy a place in the church, that every one is to be an effectual worker, and thus make increase of the body unto the edifying of itself in love. Being edified in love the unconverted world will say: "Behold how good and how pleasant it is for brethren to dwell together in unity."

How different this is from a church in which one after another leaves the body because they don't exactly like some one or more therein. How much better to

edify one another in *love* and thereby edify the whole body.

I have frequently asked myself the question, and wanted to ask others, if they think an eye, an arm, a hand, a foot or any other member of the human body (which the apostle takes to illustrate the relation each member of Christ's church sustains to Him as the head, and to each other), could grow and perform their several functions and *works* as well severed from each other as they could in union? How then can we expect the Christian church to grow as a whole; how indeed can we expect any *member* of that church to grow, maintain the functions of spiritual life and do its work effectually, disconnected from the church, which is the body of Christ?

It may be said each Christian can maintain a living connection with Christ Himself (the living head), live and perform the functions and duties of life, just as well disconnected from the church. Just as well may we expect this of the arm, hand, leg, foot and every member of the human body. If, therefore, a human body with its arms, hands, legs, feet and every other a member directly attached to the head would be monstrosity, so would be a Christian church thus constructed. Christ Himself has fixed it as an unalterable law of our spiritual life, growth and activity, that we should be dependent upon each other as He has that the different members of the human (or any other *living* body) should be thus dependent.

In the verses succeeding those we have quoted the

apostle goes on to instruct the church at Ephesus and through it to instruct all others, what they should *avoid* and what they should *do* in order to a rapid and healthy growth. First, they are not to walk (or live) as other Gentiles walked in the vanity of their minds, etc. "But ye have not so learned Christ, if so be that ye have heard Him, as the truth is in Jesus." Here we learn that the first thing in order to a healthy spiritual growth is instruction in the truth as it is in Jesus. This is equivalent to being *fed* on such truth. We all know that food (of a proper kind and quantity) is necessary to a healthy and rapid growth.

The same idea is presented in *I Peter* ii, 2, 3: "As new-born babes desire the sincere (or pure) milk of the word that ye may grow thereby.

"If so be ye have tasted that the Lord is gracious."

Then Paul states what they had been taught—what we have already set forth in our first three chapters of our second section: "That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts, and be renewed in the spirit of your mind."

This, we are to note, is said of converted Christians, and doubtless by the old man is meant the Adamic nature.

Then, the apostle says: "And that ye put on the new man (by which Christ is doubtless meant), which after God is created in righteousness and true holiness." This is just what we assumed in the beginning of this chapter—that being made perfectly holy or

healthy is necessary to a healthy and rapid growth. And now the apostle, having pointed out the first two great requisites to spirit growth—first, food, second, perfect health or purity—proceeds to point out a third action or exercise.

First he tells us what *not* to do. To put away lying, we are to speak every man truth to his neighbor (or brother), and gives a reason, “for we are members, one of another.” As though he would say if we *lie* against a brother we are like a hand injuring some other member, or like the tongue that would speak injuriously of any or all the other members of the body. “Be ye angry and sin not; let not the sun go down upon your wrath.”

Now, here is an apparent contradiction of other portions of the Bible and of the general sentiment of the Christian world that anger is of itself necessarily sin.

Mr. Cruden says that anger as applied to God is put for His just displeasure for sin. Doubtless this is the sense in which it is said, *Mark* iii, 5, that Jesus “looked round about on them with anger, being grieved for the hardness of their hearts.” Doubtless it was in this sense that Paul says: “Be ye angry and sin not,” and in this sense any Christian can be angry and sin not. While this does not justify indulgence in an *evil passion*, commonly known as sinful anger, yet it does not justify the *general condemnation of all displeasure at sin* nor even of the manifestation of such displeasure in a proper manner.



We have no doubt but by His very *look* the Saviour manifested his displeasure, and yet, doubtless, there was a peculiar appearance which to a discerning eye and a just discrimination would mark it as a *grief*. But if there were those present who desired to get something against Him with which to find fault, as there are frequently those present who are ready to condemn his followers, particularly if they profess entire sanctification, they would doubtless have said He was mad, as is often said of His followers when they are *only justly displeased*.

It is highly important, however, that the Christian, especially if he profess entire sanctification, should be exceedingly careful that he does not indulge a really angry passion, which is unquestionably sinful, and, as the apostle says, that he "lets not the sun go down upon his wrath; neither give place to the devil." The apostle goes on with such instructions as we might expect a God of infinite wisdom to give, and which, if followed strictly, doubtless anyone following them will make a rapid spiritual growth and become a moral giant. "Let him that stole steal no more; but rather let him labor, working with his own hands that he may have to give to him that needeth." It may be said that this cannot hardly be designed for the instruction of Christians, as they would not need instruction to cease from stealing as they do not steal. This is true, yet until entirely cleansed from a carnal nature, and even after he is, by temptation anyone may be overcome, and yielding may fall into

this as well as other sins, and this passage instructs him what to do in such a case. He must not only repent and seek pardon and make restitution, as we are taught in other parts of the Bible, but steal no more; and, as he grows strong to resist temptation, he can cease from this and *all* sins.

“But rather let him labor.” A lazy Christian is an enormity. But for what is he to labor? That he may give to him that needeth. A stingy Christian is a dwarf, but it is not only true that “the liberal soul shall grow fat,” but it shall grow strong.

“Let no corrupt communication proceed out of your mouth.” How much is the growth of individual Christians and of the whole body of Christians hindered by a disregard of this injunction. But what is to proceed out of the mouth of the Christian? Why, “that which is good to the use of edifying, that it may minister grace to the hearers.” O! if every member of every church would do this, then would not each one grow not only to large and mighty proportions but would attain to beauty and excellence of spiritual life, which would secure the admiration of beholders. Then, indeed, would a church composed of such members be “fair as the moon, clear as the sun, and terrible as an army with banners.”

As we pursue the instructions of the apostle we still further obtain a view of the development of a perfect Christian manhood, as he says: “And grieve not the Holy Spirit of God whereby ye are sealed unto the day of redemption.” How many grieve this Holy

Spirit of God, when He would restrain from evil and inspire to do right? When He would sanctify wholly and cause a healthy and rapid spiritual growth? In short, when He seeks, as the prime agent of salvation, to do all this unto perfection. He is *grieved* because by our unbelief we will not allow Him to do what He so *ardently* desires. Because of this, spiritual growth is hindered and moral excellence, beauty and grandeur are marred if not destroyed.

Again we are admonished: "Let all bitterness and wrath, and anger, be put away from you with all malice." Certainly these things are indications of anything but a *Christian* spirit, and yet we must conclude that the apostle understood that it is possible, that to *some extent* they might be entertained, else he would not have exhorted his Ephesian brethren to put all bitterness, etc., away

By a similar course of reasoning we conclude that all these may be put away. What does he say the Christian is to have and exercise instead? "And be ye kind one to another, tender-hearted." Oh! how such a spirit develops the one who exercises it. How beautiful, lovely and happy it makes him, and how it sheds a halo of beauty, loveliness and happiness upon all around.

"Forgiving one another." This presumes that there are faults or offences committed by Christians, whether designedly or undesignedly. No Christian is so perfect as to be free from mistakes. None are perfect in knowledge, and therefore may commit offences

by mistake, either against God or the brethren. These are not sins, until made known to the offender *as* such, but then they become sins, and the offender should ask forgiveness from the offended, who should always be *ready* to forgive, *even* as God for Christ's sake hath forgiven you. Forgive as we would be forgiven. One of the disciples of Christ asked him: "How *often* shall my brother offend against me and I forgive him? Until seven times?" Jesus said: "I say not unto thee until seven times but until seventy times seven." Revenge is cowardly; to forgive is God-like.

We are often asked if we ought to forgive an offense before we are asked to do so? We might answer directly, no; but we will explain lest the answer be misconstrued. To any offense there are two parties, the offender and the offended. Both parties should desire reconciliation. In order to do this both parties should do what they can to bring about a reconciliation. If the offended have any doubt whether the offender knows that he has offended, he should tell him that fact; and, if he asks forgiveness, he should *readily*, and as though it afforded him a *pleasure*, forgive.

Not long since I heard two *mature* Christians (as I supposed) talking about forgiving and *asking* forgiveness. They both came to the conclusion that it was not the duty of anybody to forgive another if that other turned right around and offended again. I thought they were not very mature in the knowledge

of Christ's teaching, that they were mere babes in Christ and needed to be "fed on the sincere (or pure) milk of the word."

Thus far we have pointed out as clearly and as fully as possible, in the time and space we think best to occupy in setting forth:

*First.* What constitutes Christian growth? To be fed upon the word, written, spoken, or embodied in Christ and revealed by the agency of the Holy Ghost.

*Second.* What means God has ordained for its promotion? Exercise in godliness, or the living of a godly life.

In all our investigations of this great subject of "Salvation to the Uttermost," we have been and expect to be guided by the instructions of the word, and prompted by the Holy Spirit of God. We can only give a brief outline of these teachings, and must leave the reader to farther pursue an investigation of the subject which we have so briefly outlined.

We pray that in so doing the reader may be guided and prompted by the same blessed Spirit, and that it may lead all into a rich, a *blessed experience* of *uttermost* salvation. In closing this chapter we would address a few words to our brethren in the ministry.

We have seen that *God* has *given* you to the world to *promote* this salvation to the uttermost. To do this effectually you have great need of a rich and full *experience* of this salvation in all its bearings and in all its fullness and power. When it was said to you: "Go ye into all the world and preach the gospel," it was

important that *you* should tarry until you were endowed with power from on high, and that you should often tarry and pray for this endowment. As, at your reception into full connection in the conference, you said you expected to be made perfect in love in this life, and that you were "*earnestly striving* after it," you should never rest short of the *abiding* testimony of the Spirit that you *are* thus made perfect in love. Then, is it too much that you are, by God, put into the ministry, "for the *perfecting* of the *saints*," as well as for the conversion of sinners, and that you should urge them "to *strive after* perfect love?"

## CHAPTER XV.

## RESURRECTION AND ASCENSION.

*Romans* viii, 23: "Waiting for the adoption, to wit, the redemption of our bodies."

Thus far we have considered this uttermost salvation so far as it pertains to the present life. We now call attention to it as pertaining to the future life, or to life eternal in the world to come. This consists:

*First.* With the resurrection of the body.

*Second.* Of the reunion of soul and body.

*Third.* Of the introduction of spirit, soul and body, into an eternal life of glory and blessedness in heaven.

The redemption made by Christ in the shedding of His blood is too confined in our thought to the redemption of the soul, or spiritual nature, from the death to which it was exposed by the transgression, in which it dies immediately at transgression, the pains of which (being itself immortal) it ever suffers until delivered from it at the time it passes from death unto life, as mentioned in *Ephesians* ii, 4, 5, 6: "But God, who is rich in mercy, for his great love, wherewith He hath loved us, even when we were dead in sin, hath quickened us together with Christ (by grace ye are saved) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus."

Surely a redemption from such a death to such a

life is a glorious redemption. And that life is eternal, for the Saviour says, *John* v, 24, "He that heareth my word and believeth on Him that sent me, hath everlasting life."

But now we call attention to the redemption of the *body* from the death to which *it* is exposed as a penalty for sin.

It is written that death came by sin, and this is true of the death of the body as it is of the death of the soul and of the soul and body in hell.

The text which stands at the head of this chapter speaks of the redemption of our bodies, and the same is set forth in the following, *Luke* xxi, 27, 28: "And then shall they see the Son of Man coming in a cloud, with power and great glory.

"And when these things begin to come to pass then look up, and lift up your head for your redemption draweth nigh."

*Ephesians* i, 13, 14: "In whom we also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also, after that ye believed ye were sealed with the Holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession unto the praise of his glory."

*Ephesians* iv, 30: "And grieve not the Holy Spirit of God whereby ye are sealed unto the day of redemption."

*Hebrews* ix, 12: "Neither by the blood of goats and calves, but by His own blood, He entered in once into



the holy place, having obtained eternal redemption for us," and in the 15th verse, "and for this cause He is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance."

These passages, together with that standing at the head of this chapter, set forth not only the fact that all men by the shedding of the blood of Christ, were redeemed from death, spiritual, physical and eternal, but that there was purchased for them life, glorious life, spiritual, physical and the life eternal of soul and body in heaven. And that for this being He purchased an inheritance, "incorruptible, undefiled and that fadeth not, reserved in heaven for you," as is said in *I Peter* i, 4.

But we desire to call attention more particularly to the glory of the redemption of the body.

We are impressed with the fact that many, even very good Christians, underrate the human body. God made the body as well as the spirit and soul and pronounced it, as well as His other creation, very good. Most persons seem to think that God made the body only as the temporary, earthly abiding place of the soul and spirit. Some seem to regard it only as a prison of the immortal part of man, that the immortal is hampered and even antagonized by the mortal. We think the Bible, right reason and experience teaches the opposite; that the body is the unconscious instru-

ment of the spirit and soul, having no life, consciousness or responsibility disconnected therewith. This seems clearly set forth in *Job* iii, 20: "Wherefore is light given to him that is in misery and life unto the bitter in soul."

This shows that the consciousness of misery and of bitterness is in the soul. Indeed, this agrees with all experience and observation, that the body is rendered unconscious just as soon as the soul leaves it, or by any means ceases to act thereupon. This is proven in *Hebrews* iv, 12: "Piercing even to the dividing asunder of the soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."

These passages sufficiently set forth the fact that the body has no consciousness separate from the soul, and yet that the body is the habitation of the soul.

It is evident from the passages we have quoted that God has provided for the redemption of the body through the death, resurrection and coming again of Christ. Indeed, we learn that even in this world the body may and does have a part in the redemption brought out by Christ. We have already seen that Paul prays in *I Thessalonians* v, 23: "That your whole spirit and soul, and body be preserved blameless." So we see that the body, as well as the spirit and soul, may be preserved blameless.

This presumes that the body may be made blameless, so that we conclude that in some sense the body is

subject to blame, though we may not be able to see how.

Again we are taught in *I Corinthians* vii, 1: "That we may be cleansed from all filthiness of the flesh as well as of the spirit and perfect holiness in the fear of God."

And then we are taught that such a body thus consecrated is the temple of the Holy Ghost in *I Corinthians* vi, 19, 20: "What! know ye not that your body is the temple of the Holy Ghost which is in you, which you have of God, and ye are not your own?"

"For ye are bought with a price; therefore glorify God in your body and in your spirit, which are God's."

This comes in just after the declaration: "Every sin that a man committeth is without the body;" plainly indicating that it is not the body that sins, but the man; by which is unquestionably meant, the soul and spirit, which are capable of knowing and understanding the law, the transgression of which is declared to be sin in *I John* iii, 4: "Sin is the transgression of the law." And yet, just after, it is said, "every sin that a man committeth is without the body;" then it is farther said, "but he that committeth fornication sinneth against his own body."

From this we must unquestionably conclude that any man or woman committing any sin which debases, corrupts, defiles or in any way injures the body, sins against the body and commits sacrilege against the Holy Ghost by defiling His temple.

If any one is a glutton or a drunkard he is undoubtedly guilty of this sin.

We cannot see how a Christian, in the light of this truth, can use tobacco and in many other ways defile, injure and prematurely destroy the body, which is the temple of the Holy Ghost. But though under the redeeming scheme of divine grace and a proper treatment by the soul and spirit, which are its superiors and without which it is unconscious and helpless, it may be honored as the temple of God in this world, and as the instrument of the spirit and soul, it may glorify God in word and act.

But it is not to be fully redeemed until the coming of our Lord the second time without sin or a sin-offering unto salvation. Then, as we are taught in *Philippians* iii, 20, 21: "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ.

"Who shall change our vile body that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself."

We think that the translators might have found a better word by which to have expressed the meaning of the original than vile, which conveys to the mind the idea of defilement or sinful. It seems to us that frail would have been better. However, it matters but little in what form the Saviour finds the body, nor yet where He shall find it, so long as we are assured that He shall change it.

Those whose spirits have been made by Him, made like His own, may with perfect confidence, yea, with joy, trust Him to fashion our bodies like unto His own glorious body. To be made like his Lord is all to which the disciple could aspire. Hallelujah to God! that in spirit, soul and body we may be like Him.

But let us look again at the description of the resurrection body as given in *I Corinthians* xv, 41, 42, 43, 44: "There is one glory of the sun and another glory of the moon, and another glory of the stars, for one star differeth from another in glory. So also is the resurrection of the dead." By this we learn that in degree of glory these bodies raised from the dead will differ from one another, as the stars do.

Doubtless this difference will be just in accord with the deeds done in the body and the glory of the spirit and soul, and the bliss and joy of the whole being, will be in degree in accord with the deeds done in the body. But the apostle goes on to say: "It is sown in corruption, it is raised in incorruption." Then, in verse 52nd, it is said: "And the dead shall be raised incorruptible," which means indestructible. Thank God for that! But again: "It is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power." This can scarcely add anything to what is said, "He will change our vile bodies that they may be fashioned like unto His glorious body." But in verse 41st it is said, "it is sown a natural body, it is raised a spiritual body." This gives us light as to the nature of the resurrection body, both of the Saviour

and of ourselves. It is to be spiritual. Just the difference between a natural body and a spiritual one we cannot tell.

We notice, however, that Paul does not say that it shall be raised a spirit, but a spiritual body. By this we understand that the resurrection body will be like spirit and adapted to its abode. We suppose it will not be governed by physical laws, such as gravitation, inertia, etc., so that perhaps with the velocity and ease of thought, at our will, we may leave one part of God's vast domain and go to another. Our thoughts, memory, judgment, affections, wills and all the attributes of the immortal soul and spirit, operating through our immortal, glorified, empowered and spiritual bodies, will doubtless be much superior to what they are in this world before the resurrection of the body. And we are taught that these bodies, thus fashioned, with refined and enlarged faculties, shall be reinhabited by the soul and spirit, also doubtlessly greatly refined and enlarged in all their capacities. This seems to be clearly taught in *Revelation* xx, 4: "And I saw the souls of them that were beheaded for the witness of Jesus and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads nor in their hands, and they lived and reigned with Christ a thousand years." This shows that in order that those who were beheaded for Christ's sake might live it was necessary that their souls return to their bodies.

The same is set forth in the following: "And it came to pass as her soul was in departing (for she died), that she called his name Ben-oni, but his father called him Benjamin."

*I Kings* xvii, 22: "And the Lord heard the voice of Elijah and the soul of the child came into him again and he revived."

From these scriptures we conclude that at the resurrection of the body the soul comes into it again.

We learn the same with reference to the spirit in *Luke* viii, 55: "And her spirit came again and she arose straightway."

Whatever difference there may be between the soul and spirit we learn that both leave the body at death, and return into it at the resurrection. So then, at the general resurrection at the last day, as we are taught in *I Corinthians* xv, 51, 52: "Behold I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the trump; for the trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed."

O what a wonderful change! What shall then take place is beautifully and grandly described in the vision which John saw upon the Isle of Patmos, *Revelation* xxii, 11, 12, etc.: "And I saw a great white throne, and Him that sat on it, from whose face the earth and the heaven fled away, and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of

life; and the dead were judged out of those things written in the book, according to their works."

This being passed, and those whose names were not found written in the book of life being cast into the lake of fire, John beheld another scene, *Revelation* xxi, 1: "And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away, and there was no more sea."

Whether this new heaven and earth is to be the final abode of the righteous or not is a matter over which there has been much discussion, and it is probable that it can never be decided by God's own until they enter into that inheritance spoken of in the seventh verse of the 21st chapter of *Revelation*: "He that overcometh shall inherit all things; and I will be his God and he shall be my son."

It seems to me that this settles the matter satisfactorily. All things in heaven and in earth are to belong to him that overcometh.

We cannot think that anyone will be deprived of at least visiting all of his possessions, accordingly I conclude all will at least visit all God's dominions. Since God that sitteth upon the throne saith, "behold, I make all things new," I am perfectly satisfied, since He made me a new creature in Christ Jesus, that He will make all things exactly to suit His new creature.

There are many illustrations of the beauty, of the grandeur, and of the glory of that inheritance. The country is beautiful and grand, composed of God's vast domain, all made anew for our inheritance.



“There is a pure river of the water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.” It is, therefore, a well watered country and the inhabitants shall not thirst any more. “On either side of the river,” and (as we conclude) extending far out from the river to supply plenty of fruit for all, “was there the tree of life, which bore twelve manner of fruits and yieldeth her fruit every month.”

Now let us just analyze this pen picture a little. This pure river, made so by God, from whose throne it flows. A river, indicating its abundance, flowing from an inexhaustible fountain, the throne of God and of the Lamb, who is the infinite source of life. It is the water that giveth life, the tree of life doubtless giving life by its fruit. It is not surprising that it is said of that land that the inhabitants die no more. “Which beareth twelve manner of fruits;” from which we conclude there is a sufficient variety, and we have no doubt but each kind is delightful to the taste. “And yieldeth her fruit every month;” consequently it is abundant and always fresh. “And the leaves of the tree are for the healing of the nations.”

It may be asked what need there is of healing where there is no disease? It is said that an ounce of preventive is better than a pound of cure. It may be that this is the principle on which God causes the tree of life to bear healing leaves. At least He who has provided has seen fit to speak of the healing pro-

perties of the leaves of the tree of life as representing the excellence of the Christian's inheritance.

"And there shall be no more curse, but the throne of God and of the Lamb shall be in it." This gives security that in the new heaven and earth, the inheritance of God's own, there shall be no more curse as there is in this old inheritance.

"And His servants shall serve Him." To serve God day and night forever and ever in that land will afford supreme delight.

"And they shall see His face." To be permitted to behold the faces of the good and great in this world is justly esteemed, and especially so if they be great rulers. But in the kingdom of glory those who are heirs have the inexpressible privilege of beholding the face of the King of kings and Lord of lords.

"And His name shall be in their foreheads." This seems to have reference to a custom among ancient kings of putting a mark of distinction upon the foreheads of favored subjects which secured to them the special immunities of their sovereign.

"And there shall be no night there; and they need no candle, neither light of the sun, for the Lord God giveth them light; and they shall reign forever." Just how one can at the same time be a subject and a ruler in a kingdom probably we can never know until we are crowned with Him, but that in some way we shall reign with Christ is clearly stated in *II Timothy* ii, 12: "If we suffer, we shall also reign with Him," and in *Revelation* iii, 2: "To him that overcometh

will I grant to sit with me in my throne, even as I overcame and am set down with my Father in His throne.”

If we could understand how Christ and His Father sit on the same throne we might understand how we can sit and reign with Him. This sitting with Christ on His throne seems to be the coming glory of salvation to the uttermost.

Here we propose to pass from the consideration of the question what it is to save to the uttermost to the second part of the subject: “What evidence have we that Jesus is able thus to save?” But before passing we would entreat the reader again to study well the subject we have so dimly outlined. The subject is inexhaustible and of vast importance.

That one should seek salvation early in life and find this uttermost salvation in pardon, regeneration and entire sanctification in the early morn of earthly existence, and then continually grow by continually feasting on the bread of life, and by exercising himself in good words and works, whereby he may grow until the latest eve of life, and then be everlastingly rewarded in heaven, quite surpasses human estimate. As inestimable as is this glory it is all included in this—*salvation to the uttermost.*

## CHAPTER XVI.

EVIDENCE THAT JESUS IS ABLE TO SAVE TO THE  
UTTERMOST.

What evidence is there that Jesus is able to save to the uttermost?

First, from prophecies concerning Him.

*Romans* i, 2, 3, 4: "Which He had promised afore by His prophets, in the holy scriptures.

"Concerning His Son Jesus Christ our Lord, which was made of the seed of David according to the flesh.

"And declared to be the Son of God with power, by the resurrection from the dead."

Herein are set forth in beautifully grand epitome the characteristics of the author of our salvation. To command implicit faith or unwavering confidence in Him, one needs only to study carefully and know thoroughly these characteristics as revealed from the various sources by which God the Father has and proposes to reveal them. To some of these we propose to call attention in this part of our subject, as laying a foundation for faith as the condition of salvation to the uttermost.

First we call attention to the prophecies of the scriptures concerning Him. As a foundation of faith in Christ, prophecy rests upon the fact, which must be conceded by all, that none less than a God or a being superior to any of whom we have any knowledge,

other than God, can with any certainty reveal at any considerable length of time before he comes into the world any considerable number of particulars concerning any person or being. And we cannot suppose that such a being as the scriptures and the works of God declare Him to be, would indite such predictions concerning any one who is to come, if He was more or less than He is represented to be in such prophecies. Having premised this much we proceed to call attention to prophecies concerning Christ:

*First.* General ones declaring his coming.

*Genesis* iii, 15: "I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel." This is quoted by Paul, *Romans* xvi, 20: "And the God of peace shall bruise Satan under your feet shortly."

So far as we learn from the Bible this is the only prediction concerning Christ, given to the world by God for nearly two thousand years. Inasmuch however, as there were several representative men, such as Abel, Enoch and Noah, mentioned in the Bible, who evidently knew more about the promised seed than is taught in the language of this passage, it is evident they must have been further instructed in *some* way than therein. It is, therefore, highly probable that either in dreams, by the dispensation of angels, or by the direct agency of His Spirit, God either threw light upon this prediction or made Christ more fully known by other predictions which He does not see fit

to direct Moses, the inspired writer of the first five books of the Bible, to record.

We speak of Abel, Enoch and Noah as *representative* men because they seem to be made such in the Bible. Doubtless there were many during these years who, *like* Abel, by faith in the promised seed of the woman who was to shed His blood for the remission of sins, offered a more acceptable sacrifice than Cain, in that their sacrifice was attended by the shedding of blood in *recognition* of the shedding of the blood of Christ. We are confident that such sacrifices were not unknown in the family of Noah, for it is recorded of him, *Genesis* vi, 9: "Noah was a just man and perfect in his generation, and Noah walked with God."

We learn of no way by which any man can be just or justified either under the Patriarchal, the Mosaic or the Christian dispensation except by faith in shed blood.

After the flood, the next mention made by Moses of a sacrifice is that indicated in *Genesis* xii, 7: "And the Lord appeared unto Abram, and said, unto thy seed will I give this land: and there builded he an altar unto the Lord who appeared unto him."

In every sacrifice offered to God there was a remembrance of God's promise to send His Son to be the propitiation for sin. But more fully is this promise set forth in *Genesis* xxii, 18 (B. C, 1872): "And in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice."

This promise was made when, in obedience to the

divine command, Abraham, by faith had offered his son Isaac to God, and this became a *type* to Abraham and to the world of the offering of Christ. *Deuteronomy* xviii, 15, 18, 19 (B. C., 1453): "The Lord thy God shall raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken.

"I will raise them up a prophet from among their brethren, like unto thee, and will put my words in His mouth; and He shall speak unto them all the words that I shall command Him. And it shall come to pass that whosoever will not hearken unto my words which He shall speak in my name; I will require it of him."

It is evident that the Israelites understood this prediction to be in regard to their Messiah (the Anointed One, as the word *messiah* means), who was to be a prophet (or teacher), a priest and a king. These were the three offices for occupancy of which they were accustomed to anoint, and for which God had *ordered* them to anoint. Though Jesus was not formally anointed to either of these offices by the pouring of oil upon his head by human hands, yet God himself *did* anoint Him with the *Holy Ghost*, when at His baptism, in the sight and hearing of the multitude, He poured out His *Spirit* upon Him by a voice from heaven proclaiming, *Matthew* viii, 17, "This is my beloved son in whom I am well pleased."

All this was done when Jesus was thirty years of age, the earliest period at which the law would admit anyone to be anointed and inducted into either office

which the prophets had predicted God would send Him to fill. It would seem that God hereby anointed Him prophet, priest and king, and that He ever after maintained Him *in* these offices.

*Psalm* lxxxix, 19 (B. C., 1200): "Then thou spakest in vision to thy Holy One, and saidst: I have laid help upon one that is mighty; I have exalted one chosen of the people.

"25. I will set His hand also in the seas; and His right hand in the rivers:

"26. He shall cry unto me, Thou art my Father, my God and the rock of my salvation.

"27. Also I will make Him my first-born, higher than the kings of the earth.

"28. His seed also will I make to endure forever, and His throne as the days of heaven."

This is a remarkable prediction of Christ as a king, showing the extent of His kingdom over the whole earth, indicating its spiritual nature and its duration to all eternity.

*Isaiah* ix, 6, (B. C., 640.): "For unto us a child is born, unto us a son is given; the government shall be upon His shoulder; and His name shall be called Wonderful, Counsellor, the Mighty God, the everlasting Father, the Prince of Peace. Of the increase of His government and peace there shall be no end, upon the throne of David, and upon His kingdom, to order it and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of Hosts will perform this."



These last two passages, as we learn from the Saviour's own words the *nature* of His kingdom, and also, as we experience the results of its establishment in our own hearts and over our lives, impress us with the exact truthfulness of every statement contained therein. As to its prevalence, triumph and duration. Many kingdoms and empires of earth have arisen, spread and then *fallen*, since the kingdom of our God and of His Christ has been established and prevailed in the hearts and over the lives of constantly increasing multitudes of the inhabitants of earth, giving assurance of its triumph over the hearts and lives of any and all who fully surrender to His sway.

"The Lord of Hosts *will* perform this." What will He perform? *Everything* He has promised respecting His kingdom. And His promises are "*exceedingly* great and precious." The Saviour, to the question when the kingdom of God should come, answered (*Luke* xvii, 20, 21,): "The kingdom of God cometh not with observation:

"Neither shall they say lo here, or lo there; for behold the kingdom of God is *within* you."

*Second.* Prophecies concerning his divinity.

*Psalms* xlv, 6, 7, 11 (B. C., 1200): "Thy throne, O God, is forever and ever; the sceptre of Thy kingdom is a right sceptre. Thou lovest righteousness and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.

"11. So shall the king greatly desire thy beauty; for He is thy Lord; and worship thou Him." These

things are what God the Father says of His Son, clearly showing that He was God, equally with the Father, else the Father could not say to His people, "worship thou Him."

We would also refer the reader to *Psalm lxxii*, first to the close. We will only quote here and there a sentence which clearly indicate His divinity.

1. "Give the king Thy judgments, O, God, and Thy righteousness unto the king's son."

4. "He shall judge the poor of the people, He shall save the children of the needy, and shall break in pieces the oppressor."

By the enemies of Christ it is often said, in contempt, it is only the lower and poorer classes who become His followers. This is true as a *general* thing, and this fulfills these prophecies concerning Him, and yet the prophets make exceptions, as we see:

7. "In His days shall the righteous flourish: and abundance of peace, so long as the moon endureth."

How wonderfully is this becoming true in our day as never before, and just to the extent the people receive Christ as their king, and, we may conclude from what we have seen in the past history of the reign of Christ and what we observe at the present, that the time is not far distant when the following predictions will be fulfilled to the letter.

8. "He shall have dominion also from sea to sea, and from the river unto the ends of the earth." Already is this true of the North American continent, at least as far as the governments and a large *propor-*

tion of the people are concerned; they *acknowledge* the rightful sway of Christ if they do not personally surrender their hearts and lives to Him. So may we say of the vast extent of His domain under the British empire, and of many of the smaller countries of Europe and Asia, and of many of the islands of the oceans and seas.

Then, may we not also expect that soon:

“10. The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts.

“11. Yea, *all kings* shall fall down before Him: all nations shall serve Him.

“12. For He shall deliver the needy when He crieth; the poor also, and shall save the souls of the needy.”

Many of the kings and other rulers of the earth *have* fallen before this King of Kings and Lord of Lords; and, as God is true, the time will come when *all* kings shall fall before Him, and when *all nations* shall serve Him.

*Psalm* cx, 1: “The Lord said unto my Lord, sit Thou at my right hand until I make thine enemies Thy footstool.”

The Saviour asked the Pharisees with reference to this passage: “If He was the son of David? How then doth David in spirit call Him Lord?” And because they denied that He was the Son of God they could not answer.

*Isaiah* ix, 6, (B. C., 740): “For unto us a child is

born, unto us a son is given; and the government shall be upon His shoulder, and His name shall be called Wonderful, Counsellor, the Mighty God, the everlasting Father, the Prince of Peace."

This unquestionably refers to Jesus, who was born in Bethlehem of Judea of the Virgin Mary. With this we may close our quotations from the testimony of the prophets as to the divinity of Christ. Though there are several others bearing unequivocal and incontrovertible testimony upon this point, yet this is sufficient. In Him who is the mighty God, the everlasting Father, the Wonderful, *all* may trust as one able to save to the uttermost all who come unto God by Him.

*Third.* Now we call attention to the time when He was to appear, according to the prophets.

*Genesis* xlix, 10, (B. C., 1689): "The scepter shall not depart from Judah, nor a law-giver from between his feet until Shiloh come; and unto Him shall the gathering of the people be."

Dr. Adam Clark says that it was generally understood among the Jews that Shiloh meant the same as the Messiah or Christ, and the sceptre did not pass from Judah until the eleventh year after the birth of Jesus, which proves conclusively that He was the Christ unless this prediction was a mistake. When a Roman governor succeeded in obtaining the rule over the province of Judea, during the life of Jesus, those learned in the scriptures were looking for the appearing of the Messiah as the sceptre had departed from

Judah, but as they were expecting Him to be a temporal sovereign they were not willing to receive Jesus when He declared His kingdom was not of this world. In our investigations, however, we shall find that this is just the reason they and we should receive Him as the Christ of prophecy. Indeed, if we examine the passages already quoted we shall find that they bear evidence of the fact that the kingdom of Christ is not of this world, for He is to rule all kings as well as over all kingdoms, and of His reign there is to be no end, which can be true of no earthly king, as the earth itself shall have an end.

*Daniel ix, 24*, to the end of the chapter. For the explanation of these verses we refer to Dr. Clark's comments, as we do not deem it proper here to occupy the space necessary to explain the times meant by the prophet, but would simply remark that when properly understood it demonstrates fully that the time of Jesus' birth, life and death answers exactly to the time stated as that of the "Messiah, the Prince" in these verses. We deem these passages sufficient as to the time, and now direct attention:

*Fourth.* To the nation, tribe and family from which He was to descend.

*Genesis xviii, 18*: "Seeing that Abraham shall become a great and mighty nation, and all the nations of the earth shall be blessed in Him."

*Genesis xxiv, 4*: "And in thy seed shall all the nations of the earth be blessed." This promise was made to Isaac, the son of Abraham. The same is

made to Jacob, the son of Isaac, in *Genesis* xxviii, 14.

*Psalms* xxxix, 3, 4: "I have made a covenant with my chosen, I have sworn unto David my servant. Thy seed will I establish forever, and build up thy throne to all generations." (B. C., 713.)

*Isaiah* xi, 1: "And there shall come forth a rod out of the stem of Jesse and a branch shall grow out of His roots." The prophet goes on to describe in beautiful language this branch and what He should do, to read which will well pay the reader, as it will pay anyone to become acquainted with the world's Redeemer in every possible way.

*Fifth.* The place of His birth.

*Micah* v, 2, (B. C., 710): "And thou Bethlehem Ephrathah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto me that is to be Ruler in Israel."

*Sixth.* A messenger should go before Him.

*Isaiah* xl, 3: "The voice of Him that crieth in the wilderness, prepare ye the way of the Lord. Make straight in the desert a highway for our God."

*Malachi* iii, 1, (B. C., 397): "Behold I will send my messenger, and he shall prepare the way before me, and the Lord whom ye seek shall suddenly come to His temple, even the messenger of the covenant, whom ye delight in; behold He shall come saith the Lord of Hosts." These predictions were fulfilled in John the Baptist.

*Seventh.* That He was to be born of a virgin.

*Isaiah* vii, 14, 15, 16, (B. C., 742): "Therefore the

Lord Himself shall give thee a sign; behold a virgin shall conceive and bear a son, and shall call his name Immanuel.

“Butter and honey shall He eat, that He may know to refuse the evil, and choose the good. For before the child shall know to refuse the evil, and choose the good, the land which thou abhorrest shall be forsaken of both her kings.”

Matthew, in quoting this, says, “this name Emmanuel, being interpreted means God with us.” This not only proves Jesus (being born of a virgin) was the promised Christ, and being called Emmanuel was God, but it is declared that “before He should be able to distinguish good from evil, the land should be forsaken of both her kings.” It is true that before Jesus had arrived at such an age Roman governors were appointed to rule over both Judea and Galilee, and that Jesus having come as the rightful ruler on the throne of David, and the dominion being changed by God the Father from a physical to a spiritual dominion, no more did the seed or offspring of David sit on the material throne of Israel. All this proves beyond successful contradiction that Jesus was the promised seed of the woman, who was to bruise or (as the word thus translated would have better meant), break Satan’s head, which (as a figure) means He shall destroy the dominion. These passages also show that the prophets who wrote these things concerning Christ, must have been inspired or directed of God to write them as:

*First.* No man or set of men writing at different periods of the world, and all writing many years before the events they record occurred, could, without divine guidance, have told so many things concerning any person or being.

*Second.* Especially is this true, inasmuch as many of these things were most unlikely to occur. But we are not yet done with our notice of remarkable predictions of this most wonderful being, but shall continue them in our next chapter.



## CHAPTER XVII.

FARTHER PROOF OF CHRIST'S ABILITY TO SAVE—CONTINUED FROM THE PROPHETS.

*Romans* i, 2, 3, 4: "Which He had promised afore by His holy prophets in the holy scriptures.

"Concerning His Son Jesus Christ our Lord which was made of the seed of David according to the flesh.

"And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead."

*Eighth.* He was to be worshiped by the wise men as we learn from *Isaiah* lx, 1, 6, (B. C., 680): "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they of Sheba shall come, they shall bring gold and incense; and they shall show forth the praises of the Lord." This is doubtless a prediction of the event that took place 680 years after it was placed upon record, and was related by *Matthew* ii, 1, 2, 11: "Behold there came wise men from the east to Jerusalem, saying, where is He that is born King of the Jews? for we have seen His star in the east, and are come to worship Him." "And when they were come into the house, they saw the young child with Mary His mother, and fell down

and worshiped Him; and when they had opened their treasures, they presented unto Him gifts; gold and frankincense and myrrh."

Now the question is how the prophet knew all this 680 years before it took place? and how was it that these "wise men from the east" came to worship a young child, which would be idolatry if He was only an ordinary child, or even if He was only an ordinary king by birth? It is evident that the prophet understood, and that these wise men had learned that He was at the same time the son of man (or of David), according to the flesh, and declared to be the Son of God with power, according to the Spirit of Holiness, as we are taught in the text standing at the head of this chapter.

*Ninth.* There should be a massacre at Bethlehem.

*Jeremiah xxxi, 15:* "A voice was heard at Ramah, lamentation and bitter weeping; Rachel weeping for her children, refused to be comforted for her children, because they were not."

This is quoted by Matthew as fulfilled in the slaughter of young children by Herod, the king of Judea, who sought to destroy the young child Jesus thereby.

*Tenth.* He was to go into Egypt and return.

*Hosea xi, 1:* "When Israel was a child then I loved him and called my son out of Egypt."

*Eleventh.* He should be distinguished by peculiar grace and wisdom, and by the descent of the Holy Spirit upon Him.

*Isaiah* xlii, 1: "Behold my servant, whom I uphold; mine elect in whom my soul delighteth, I have put my spirit upon him; he shall bring forth judgment to the Gentiles.

"A bruised reed shall he not break, and the smoking flax shall he not quench; he shall bring forth judgment to truth.

"He shall not fail nor be discouraged, till he have set judgment in the earth; and the isles shall wait for his law."

None can read the history of the life of Christ and of the Christian church without being deeply impressed with the correctness of this prophetic description. Indeed, as we pursue these prophecies, they seem like history written beforehand, rising into a most perfect pen picture.

*Twelfth.* That He should be a prophet. *Deuteronomy* xviii, 15 (B. C., 1451): "The Lord thy God shall raise up unto thee a prophet from the midst of thee, of thy brethren like unto me; unto Him ye shall hearken."

One province of a prophet was to teach the people divine things, another was to foretell future events. As a teacher of divine things Jesus was never excelled by any that preceded Him; by any that lived in His day; and cannot be excelled by any who shall live. Of Him it was truthfully said, "never man spake like this man." He taught upon the house-top, by the way-side, by the seashore, by the river-side, on the mountain-top, and in the temple. He taught by

parables, the most beautiful and striking, and plain declarations, supported by the most conclusive proof and argument; so much so that He confounded most skillful gainsayers. As a foreteller of future events His predictions were very definite and far-reaching. They had respect:

(1) To His death and to the events which should follow. That He should be lifted up from the earth and that He should draw all men unto Him. So it was that upon the cross He was extended between the heavens and the earth; and, by the Bible, the preaching of the word, and by the direct agency of the Holy Spirit, Christ's own appointed means, He has been and is *drawing* more and more of the race of man to Him every year; and, judging the future by the past and the present, we may conclude that the time is not far distant when *literally* all men will be *drawn* to Him, though the time may never be when *absolutely* all men will *come* to Him.

(2) Jesus also foretold His own resurrection that on the third day He should rise from the dead. Probably no event ever occurred of which there was stronger and more complete proof than of the resurrection of Jesus from the dead. (1) That He was really dead *all*, both His enemies and friends, agree. (2) That there was a Roman guard stationed around His tomb to prevent the disciples going and stealing Him from the sepulcher, all agree. A full guard among the Romans at that time, as we learn, consisted of seventy-two well equipped soldiers. These were selected as

the most trustworthy soldiers, and were under the penalty of death if they should be found sleeping at their posts, or in any way off their guard. (3) All agree that in *some* way the body was removed from the sepulcher.

There are only two ways in which the removal was ever accounted for: (1) That stated by the evangelists who wrote the history of Jesus, and (2) the report suggested by the Jewish priests, and promulgated by the Roman guard, who said, "While we were asleep the disciples came by night and stole away the body."

Let us see which of these accounts seem most reasonable. Suppose a court of inquiry to be instituted in regard to the removal of *any* body thus surrounded, and a soldier on guard testifies that while he slept certain parties came and stole away the body. Any judge or jury would naturally conclude that the witness was perjured as he swore to what, according to his own testimony, he could know nothing about as he was asleep. Let seventy soldiers swear the same and the inevitable conclusion would be that the whole seventy witnesses had agreed to establish a falsehood, and that their testimony was not worthy of confidence. On the other hand there is the testimony of over three hundred brethren, whose testimony was never called in question, who declare they *saw* the Saviour after His resurrection at different times and places. Some of them heard angels state that He was risen. Some heard Him speak, bless food, and eat in their

presence, and at last, that after He had said unto them, "Go ye into all the world," etc., He was received up into heaven in their sight, and that angels came and said, "this same Jesus whom ye have seen ascend shall in like manner descend." So we have the incontrovertible testimony of *men* and of *angels* to prove that Jesus did rise from the dead and that He was a *true* prophet.

Again, He predicted the destruction of Jerusalem, the time during which it should take place, and the completeness with which it should be accomplished; that before that generation should pass away it should be so completely destroyed that of all the buildings of the temple there should not be left one stone upon another. Before seventy years had expired (then accounted a generation) this was literally fulfilled. He also predicted His second coming, as to time and the events which should follow. As to the time it was unknown except to God, and therefore we conclude that those who attempt to fix it claim to be wise above what is written. As to the manner, He says He will come in the clouds of heaven, seated upon a great white throne, with power and great glory, and with Him all the holy angels, etc. We believe, as He is a true prophet, all this will come to pass just as He said it would. Happy will they be who are prepared for that wonderful event and shall hear Him say to them: "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

*Thirteenth.* That He shall work miracles as we are taught in *Isaiah xxxv*, 4, 5, 6 (B. C., 713): "Be strong, fear not; behold your God will come with vengeance, even God with a recompense; He will come and save you.

"Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped:

"Then shall the lame man leap as an hart and the tongue of the dumb shall sing." Jesus *did* all this, and none else but He and His disciples ever did or ever will do such miracles as He, and those who do them by faith in Him.

*Fourteenth.* He should be a priest.

*Psalms cx*, 4: "The Lord hath sworn, and will not repent, thou art a priest forever, after the order of Melchizedek."

Paul in his epistle to the Hebrews explains this matter fully in the seventh, eighth and ninth chapters, in which he argues that, ever living to make intercession, He is able to save to the uttermost all who come to God by Him.

*Fifteenth.* That He should be hated and persecuted.

*Psalms xxii*, 7, 8: "All they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying,

"He trusted in the Lord that He would deliver Him: let Him deliver Him, seeing He delighted in Him." This was literally fulfilled at the crucifixion.

*Psalms xxxv*, 11, 12: "False witnesses did rise up; they laid to my charge things that I knew not."

*Isaiah* xlix, 7: "Thus saith the Lord the Redeemer of Israel, and His Holy One to Him whom man despiseth, to Him whom the nation abhorreth, to a servant of rulers, kings shall see and arise, princes also shall worship, because of the Lord that is faithful, and the Holy One of Israel, and He shall choose thee."

*Isaiah* liii, 3, 4: "He is despised and rejected of men; a man of sorrows and acquainted with grief: and we hid as it were our faces from Him.

"Surely He hath borne our griefs and carried our sorrows: yet we did esteem Him stricken, smitten of God and afflicted." This needs no explanation.

*Sixteenth.* That He should ride triumphantly into Jerusalem.

*Psalms* viii, 2: "Out of the mouths of babes and sucklings hast Thou ordained strength because of Thine enemies, that Thou mightest still the enemy and the avenger."

*Zechariah* ix, 9 (B. C., 587): "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: Behold thy King cometh unto thee: He is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass."

*Seventeenth.* That He should be sold for thirty pieces of silver.

*Zechariah* xi, 12: "So they weighed for my price thirty pieces of silver."

*Eighteenth.* He should be betrayed by one of His own familiar friends.



“Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me.” *Judas*, is hereby clearly pointed out.

*Nineteenth.* His disciples should leave Him.

*Zechariah* xiii, 7, “Smite the shepherd and the sheep shall be scattered, and I will turn mine hand upon the little ones.”

*Twentieth.* False witness should arise against Him.

*Psalms* xxvii, 12 (B.C., 1112): “For false witnesses are risen up against me.”

*Psalms* xxxv, 11 “False witness did rise up; they laid to my charge things that I knew not.”

*Twenty-first.* He should not plead upon His trial. “But I as a deaf man heard not; and I was as a dumb man that openeth not his mouth.”

*Isaiah* liii, 7 (B. C., 712): “He was oppressed, and He was afflicted, yet He opened not His mouth: He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He opened not His mouth.” How could the prophet have known this seven hundred and twelve years before it came to pass?

*Twenty-second.* He should be scourged, buffeted, and spit upon.

*Isaiah* l, 6 (B. C., 712): “I gave my back to the smiters, and my cheeks to them that plucked off the hair; I hid not my face from shame and spitting.”

*Twenty-third.* He is to be crucified.

*Psalms* xxii, 14, 17: “I am poured out like water and all my bones are out of joint; my heart is like wax: it is melted in the midst of my bones.

"I may tell all my bones; they look and stare upon me."

*Twenty-fourth.* They were to give Him vinegar mixed with gall, to drink.

*Psalms* lxi, 21: "They gave me also gall for my meat, and in my thirst they gave me vinegar to drink."

*Twenty-fifth.* Casting lots for His vesture.

*Psalms* xxii, 18: "They parted my garments among them, and cast lots upon my vesture."

*Twenty-sixth.* He should be mocked.

*Psalms* cix, 25: "I became also a reproach unto them: when they looked upon me they shook their heads."

*Twenty-seventh.* "They shall look upon me whom they have pierced." *Zechariah* xii, 10.

*Twenty-eighth.* He should be numbered with transgressors.

*Isaiah* liii, 12: "Therefore will I divide Him a portion with the great; and He shall divide the spoil with the strong; because He hath poured out His soul unto death: and He was *numbered with the transgressors*, and He bear the sins of many, and made intercession for the transgressors." This was accomplished in His crucifixion between two thieves.

*Twentieth-ninth.* There should be an earthquake at His death.

*Zechariah* xiv, 4 (B. C., 687): "And His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof toward the east and

toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south." An account of the fulfillment of this is given in *Matthew* xxvii, 51: "And, behold the veil of the temple was rent in twain from the top to the bottom: and the earth did quake and the rocks rent:

"And the graves were opened, and many of the bodies of the saints which slept arose.

"And came out of the graves after His resurrection, and went into the holy city, and appeared unto many."

No wonder that "when the centurion, and they that were with him, watching Jesus, saw the earthquake, and the things that were done feared greatly, saying, truly this was the Son of God." Well would it be for the world of mankind who *read* these things of Him, if they would come to the same conclusion, and trust in Him for salvation.

*Thirtieth.* Darkness should attend His death.

*Amos* v, 20: "Shall not the day of the Lord be darkness, and not light? even very dark, and no brightness in it?"

*Zechariah* xiv, 6: "And it shall come to pass in that day, that the light shall not be clear nor dark." This stands in connection with the prediction of the earthquake, and it was fulfilled in the *history* of the Saviour's death.

*Thirty-first.* His *burial* is clearly set forth in *Isaiah* liii, 9: "He made His grave with the wicked and with the rich in His death."

So it was that a rich man of Arimathea, named Joseph, furnished Him a tomb, and around it wicked Roman soldiers kept watch.

*Thirty-second.* His resurrection.

*Psalm xvi, 10:* "Thou wilt not leave my soul in hell; neither wilt thou suffer thy Holy One to see corruption." This is quoted by the apostles to prove the resurrection of Christ. The word here translated hell is *hades* and means the place of departed spirits.

*Psalm xli, 10:* "But Thou, O Lord, be merciful unto me, and raise me up that I may requite them." This comes in immediately after the prophecy of His betrayal.

*Thirty-third.* His ascension to heaven.

*Psalm xxiv, 7:* "Lift up your heads, O ye gates; and be ye lift up ye everlasting doors; and the King of Glory shall come in."

*Psalm lxviii, 18:* "Thou hast ascended on high, Thou hast led captivity captive: Thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them." Here, by prophetic vision as well as by the history of Christ's ascension *to* and intercession *in* heaven, even the rebellious have hope.

*Thirty-fourth.* That the money for which He was to be betrayed should be paid for the potters field.

*Zechariah xi, 12, 13 (B. C., 587):* "So they weighed for my price thirty pieces of silver."

"And the Lord said unto me, cast it unto the potter; a goodly price that I was prized at. And I

took the thirty pieces of silver and cast them to the potter in the house of the Lord.”

Here then are thirty-four particulars, each of which points to some characteristic of Christ or to some event connected with His birth, life, work, death, resurrection, ascension to heaven, and to His intercession for the sins of the world. Now, let the reader become fully acquainted with the four gospels of Christ as recorded by Matthew, Mark, Luke and John; then let him study well, the Acts of the Apostles, their Epistles, and the Revelation Jesus gave to John upon the Isle of Patmos, and, we are quite sure, he will have overwhelming evidence of Jesus being the Christ of the prophetic scriptures, the Son of Man, or of David according to the flesh, and declared to be, and that *He really is the Son of God* with power (infinite power) according to the Spirit of Holiness; or as pertains to the Holy Spirit. More than this, he will unquestionably be convinced that Jesus is able to save to the uttermost all who come unto God by Him, seeing He ever liveth to make intercession for them. One cannot reasonably do less than this which we ask, in order to know and believe the truth which involves human salvation from eternal misery, and the securing of eternal life and happiness commencing in this world, with peace and joy unspeakable and full of glory, and consummated (but never to be ended) in the infinite glories of heaven.

If the study of Christ, as revealed in all the fore-

mentioned scriptures, is not sufficient, then add to it His *work* as set forth in the history of the Christian church, from the closing up of Revelation down to the present time; then add to this personal observations of the effects of Christianity upon the character and destiny of communities, of states, and nations, contrasting them with such as are not Christian, and tell me what makes the difference. Then look at the effects of Christianity upon the hearts and lives, not of those who but *half* believe its teachings and who scarcely live according to its teachings at all; so far as possible sound the depths of the heart by listening to the conversation, songs and prayers, and by observing their life-deeds, and then witnessing the triumphant deaths of those who *fully* believe in Christ and whose lives manifest such a belief, and tell me is there power in Christ to save to the uttermost? If one says: "I have never seen such Christianity," we would ask: Have you not had a Christian father, mother, sister or brother, who (under your somewhat critical eye) has been converted to God from a life of sin to one of at least comparative purity, and has died in triumph, asking you to meet him in Heaven? If you have not witnessed the conversion of any such, have they not testified in your hearing that they have been converted? that they love God, their brethren, and neighbors, the Bible and the service of God as they did not before their conversion? And has not their live borne testimony to the truth of their profession? If you have no near and dear relatives in whom you could confide,

of whom the above is true, have you not had friends or neighbors of whom it is true? If so, Christ has done all this for them, and can do as much or more for you, according to your faith. He is saving His thousands every year, not of those only who are young and consequently have sinned but a short time; not of those only who are naturally pretty good and have lived moral lives, but of those who were naturally very wicked and have lived *very* wicked lives. Can you not trust Him thus to save you?

If, in any virulent and destructive disease, a physician claims to have skill and a remedy to cure, and, in addition to this, if a large number of visible witnesses testify that they have suffered with that disease, some of them averring that they were about dying with that disease and have been perfectly cured, and, by the remedy he has provided and furnished without money or price they have been kept perfectly whole, would not any reasonable person, being afflicted with such a disease, gladly apply to such a physician?

If in addition to the above circumstances it be true that there is no other physician and no other remedy which *can* cure and keep whole, and this physician with his remedy has had long and extensive practice and has *never failed to produce a perfect cure*, where the case has been *wholly* submitted to his treatment, it would be certainly great presumption for any to leave his case in his own hands or to trust it in the hands of any other friends or physicians, when, for long ages, by so trusting, thousands upon thousands,

yes *all*, thus trusting, have lived lives of great suffering and, without exception, have died most miserable deaths.

Friendly reader, *such* a physician is Christ, the Saviour. All mankind are affected with the disease of *sin*, compared in the Bible with the leprosy. The disease is mortal, that is sure to result in death of the spirit, soul and body in hell, if not cured. It never has been and never can be cured except by Christ. The Bible, which is the only book in which the nature and fearful consequences of the disease are described, declares that there is no other name given among men by which we must be saved except the name of Jesus, the Christ. Without an exception, all who have trusted in that name, from the time it was first made known to the first sinners in the garden of Eden (as the seed of the woman) unto the present, have been saved from death, being cured of sin by Him. The evidence of this cure they feel in themselves, being witnessed by the Spirit of the living God, corroborated by the peace which passeth understanding and the *joy* which is unspeakable and full of glory.

Rapidly multiplying thousands each year are putting their cases into the hands of Jesus, being healed, saved and obtaining the testimony of the fact, and in turn bear witness to the fact, not only by their profession but by their happy and useful lives and their triumphant deaths, that Jesus is able to save, and that to the uttermost.



Here, then, is the evidence of ability or capacity to save:

*First.* The testimony of the patriarchs and prophets that God had ordained that He should come into the world with all the characteristics and endowments necessary to save;

*Second.* The testimony of the evangelists and the apostles that He did come into the world endowed with the capacity to save, evinced by His miracles, by His death, resurrection and ascension to Heaven, and by the gift of the Holy Ghost; and

*Third.* The accumulating testimony of those who are saved by Him. But this is not all. God urges *every* one to *come* to Him through Christ and *prove* by a blessed *experience* (the best evidence possible) that *Jesus is able to save to the uttermost.*

## CHAPTER XVIII.

## CONCLUDING CHAPTER.

We think we cannot better close this volume than to present:

*First.* Those passages from the Bible which show it to be the privilege of Christians to have the witness of the Spirit to the work God has wrought in them.

*Second.* Those passages which indicate that it is God's will that *all* should bear *testimony* to whatever God has done for them.

*First.* The witness of the Spirit:

(1) To our adoption.

*Romans viii*, 16: "The Spirit itself beareth witness with our spirit that we are the children of God."

(2) That our faith is such as God approves:

*I John v*, 10: "He that believeth on the Son of God hath the witness in himself." This is undoubtedly true, whether his faith is in regard to the work of grace or another.

(3) As to Christ's dwelling in us and we in Him:

*I John iv*, 13: "Hereby we know that we dwell in Him and He in us, because He hath given us of His Spirit."

(4) One that assures of everything we seek and receive of God:

*I Corinthians ii*, 12: "Now we have not received the Spirit of the world, but the Spirit which is of God,

that we may know the things that are freely given us of God." Everything connected with human salvation is undoubtedly *freely* given of God.

(5) One clearly referring to Christian perfection and entire sanctification:

*Hebrews* x, 14, 15: "For by one offering He hath perfected forever them that are sanctified. Whereof the Holy Ghost is a witness unto us." This passage, not *only* clearly shows that the Spirit witnesses to sanctification, but that sanctification and perfection are concomitant, inasmuch as it declares that, "By one offering *He* (Christ) hath perfected forever them that are sanctified." So, we must conclude that those who tell us that *entire* sanctification, purity, perfect love, holiness, etc., can be attained now, but that Christian perfection can *only* be obtained by *growth* which continues during life and, perhaps to all eternity, is a mistake. It is unquestionably true that all the terms we have cited in the foregoing as applicable to the highest state of Christian experience and *life* refer to the same state in kind or quality, and may be attained now by faith just to the degree of which the applicant is capable now; and, as his capacity is increased by growth, he may attain to greater degrees in this state of experience and life.

*Second.* The following indicates that it is God's will that *all* bear *testimony* to what He has done for them.

In giving testimony in courts a witness is expected "to tell the truth, the whole truth, and nothing but

the truth." If he fails to do this his evidence, from the nature of things, is not complete. So it is in *this* case. Often, if not always, the consequences of neglecting to testify when the Spirit moves one to do so (as it always will one who is led by it, as the sons of God are, according to *Romans* viii, 14,) is coldness, backsliding, and it may be, spiritual death.

(1) *John* xv, 27: "And ye also shall bear witness because ye have been with me from the beginning."

(2) *Acts* ii, 10: "And with many other words did he testify and exhort, saying, save yourselves from this untoward generation."

(3) *Acts* x, 42, 43: "And He commandeth us to preach unto the people, and to testify that it was He that was ordained of God to be the judge of the quick and dead. To Him give all the prophets witness."

(4) *I John* iv, 14, 15: "And we have seen and do testify that the Father hath sent the Son to be the Saviour of the world. Whosoever shall confess that Jesus is the Son of God, dwelleth in Him and He in God."

*Revelation* vi, 9: "And I saw under the altar the souls of them that were slain for the word of God, and for the *testimony* which they held."

*Revelation* xii, 11: "And they overcame him by the blood of the Lamb, and by the word of their *testimony*, and they loved not their lives unto the death."

*Isaiah* xiii, 10 and 12: "Ye are my witnesses saith the Lord, and my servants whom I have chosen, that ye may know and believe me, and understand that I

am He: before me there is no God formed, neither shall there be after me. I have declared and have saved, and have showed when there were no strange gods among you, therefore ye are my witnesses, saith the Lord, that I am God."

*Hebrews* iv, 14: "Seeing then that we have a great high priest that has passed into the heavens, Jesus the Son of God, let us hold fast our profession."

*Hebrews* x, 23, 24, 25: "Let us hold fast the profession of *our* faith without wavering, for He is faithful that hath promised;

"And let us consider one another to provoke (or incite) unto love and to good works.

"Not (for this purpose) forsaking the assembling of ourselves together, as the manner of some is: but exhorting one another: and so much the more, as ye see the day approaching."

*Matthew* x, 32: "Whosoever therefore shall confess me before men, him will I also confess before my Father who is in heaven."

*Romans* x, 9, 10, 11: "That thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised Him from the dead thou shalt be saved.

"For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."

From this we justly infer that though one may believe unto righteousness, yet if he does not confess with his *mouth* unto salvation, he may not be saved.

*Philippians* ii, 11: "And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

*I John* iv, 15: "And we have seen and do *testify* that the Father sent the Son to be the Saviour of the world."

*Acts* xix, 18: "And many that believed came and confessed and showed their deeds."

Some say let the *deeds* show that we are converted or wholly sanctified and there will be no need of confession, or of profession. This passage commends confession as subsequent to deeds. Indeed *deeds* are only the *fruits* of the grace we have attained, which attainment we *ought to profess or confess* and then show by deeds that our confession or profession is genuine.

It is doubtless true that ministers of the gospel do not, as much as they ought, insist on the privilege of all to enjoy the abiding witness of the Spirit of God to the state of grace that they have attained, and they do not have it clear and satisfactorily, bringing assurance to the heart that it is their privilege to ask God, who is more willing to give the Holy Spirit, to witness to their spirits, than earthly parents are to give good gifts to their children.

Then, when they have this witness, it is the duty of all to *testify* to that fact.

And, finally, the author feels that it is his duty to leave such *recorded testimony*, as follows: On the 6th of July, 1839, at a campmeeting near Brushy Prairie,

Steuben county, Indiana, God *powerfully* and wonderfully converted my soul about 12 o'clock P. M. To this fact He gave the witness of the Spirit by an unmistakeable impression upon my conscience. I have retained an abiding evidence, not only that I was then and there made a child of God, but that I have been and am now a child of God.

Soon afterward I found that I was not entirely free from evil, and filled with goodness; and (by reading the Bible and asking God to guide me by His Spirit) I found I might be thus freed and filled. For this I sought earnestly; but (as I now see) for want of proper instruction and encouragement until 1846, December 25th about midnight, while a student at the Indiana Asbury University at Greencastle, kneeling at a chair in my room, my Bible before me, almost in despair, I cried, O Lord! I beseech thee direct me to some passage in thy word that will lead me into the possession of what I seek. I opened my Bible, when my eyes fell upon these words: "Blessed are they that do hunger and thirst after righteousness, for they shall be filled." I exclaimed—O Jesus, these are Thy words! Now fill me! And immediately I felt a divine influence, moving all through me, eradicating all evil and diffusing righteousness; filling me unutterably full of glory and of God. I lay for a time prostrate upon the floor of my room, while waves of divine love rolled over, pervading my whole being. A voice, clear and distinct, said within, "It is done, thou art cleansed and filled."

The next morning, being Sabbath, I was going to class, when it was suggested I ought to tell my class what the Lord had done for me. But another suggestion came, that I was the youngest member of my class and I had never heard any of them, nor even Dr. Simpson (the leader), claim such an attainment, and it would look like pride for me to make such a claim; besides it would be better for me to wait and see if I could live consistently with such a profession before I made one. So I went up to class and gave the usual experience and sat down. But O! such darkness and condemnation as settled upon me I had never felt since my conversion! I began to inquire, O Lord, why is this? The Blessed Spirit, ever ready to do His office, replied, you did not *testify* to what I did for you last night. You yielded to the temptation of the adversary. I besought the Lord to pardon that wrong and restore to me that great salvation, and promised to faithfully testify to it, and to advocate it in the future; but, though I did preach and recommend it to others, I did not receive a clear evidence that I had regained it until 1853, when I was staying over night at the house of brother William Turner, in Suisun Valley, California, when I became so *earnest* in seeking that I resolved that I would not retire to bed until I had the testimony of its restoration in all its fullness and power. I consecrated all anew, promised faithfulness in testimony and advocacy, and again prayed direct me to some passage to guide in obtaining it, when that in *I John* i, 7, came sweetly to



mind: "And the blood of Jesus Christ, His Son, cleanseth us from all sin."

When the cleansing, the fullness and the witness came again with great power, just about midnight, I immediately repaired to the door of the room where brother and sister Turner had retired and told them what God had done for me; and they said, "praise the Lord!" I then went to bed and slept sweetly. In the morning I arose, glory illuminating my whole being and spreading a halo all around. In that glory I basked and bathed for a number of years, testifying and preaching a full salvation and urging others to seek it. Many did seek and testify that they had obtained it. On this I grew strong and confident. But after a while I lost the evidence that I was fully saved. I sought it again and sometimes thought I had regained it, but again feared I had not, until May 1868, when Bishop Jaynes telegraphed me to take the Marysville district. I then said, O, Lord! I cannot take that district with its cares and responsibilities, unless Thou restore to me that perfect salvation, with the witness of the Spirit testifying to the fact. The everblessed Spirit, faithful and true, said: "Thou becamest too self confident, instead of trusting me to keep thee; now go forward, trusting in me, and all will be well." That voice I obeyed; and just as I was entering the door of the room where my first quarterly conference was held, the light and power of that *salvation to the uttermost*, with the witness, came in fullness. Trusting God alone to keep me, I abide in Him to the

present (November 1, 1891), and "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

"Nor height, nor depth, nor any other creature shall be able to separate me from the love of God, which is in Christ Jesus, our Lord."

And now, having presented in the foregoing much evidence that Jesus is able to save to the utmost, I close by entreating all my readers to come unto God by Him, and prove by their own blessed experience that He is able thus to save them; that they, with the writer, may join in ascriptions of Glory! Glory! to the Lamb forever and ever. Amen and Amen!

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SUPPLEMENT.

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## PRAYER.

*Ephesians* vi, 18: ¶“Praying always with] all prayer and supplication in the Spirit.”

## PRAYER.

PRAYER AS A RELIGIOUS DUTY AND PRIVILEGE IS  
ASKING GOD FOR WHAT WE NEED.

The first thing in connection with this subject, to which we call attention, is the position of the body in which it should be offered. We do not think this a matter of indifference, nor of mere convenience to the suppliant. Neither do we think the position unvarying, but that in our usual and formal address at the throne of grace, whether it is private or public, we are taught that it is God's will that we should kneel. We are taught this:

*First.* By direct command or exhortation, as in *Psalm* xcv, 6: "O, come, let us worship and bow down; let us kneel before the Lord our Maker." It seems that this, being given by inspiration of God, as we are taught all scripture is, could not be clearer and fuller in teaching us that we should kneel in our approaches to the throne of grace.

*Second.* By examples, given in the Bible, of inspired men kneeling when they pray.

*II Chronicles* vi, 13: "For Solomon had made a brazen scaffold of five cubits long, and five cubits broad, and three cubits high, and had set it in the midst of the court; and upon it he stood, and kneeled down upon his knees before all the congregation of Israel and spread forth his hands toward heaven," and offered the dedicatory prayer.

*Ezra* ix, 5: "I fell upon my knees and spread out my hands unto the Lord my God." These are two examples of eminently holy men kneeling in public prayer, when it would seem if any circumstances or the character of the suppliants would justify any approach to God in prayer, in any other posture of the body, these would be the circumstances and character of persons. But these cases are put upon record, as we are taught all scripture is, for our instruction; and we ask in the name of reason and of God, what do they teach us but to do likewise?

*Daniel* vi, 10: "Now, when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times in a day, and prayed, and gave thanks before his God, as he did aforetime."

*Ephesians* iii, 14: "For this cause I bow my knees to the Father." Here are two instances in which we are informed inspired men are accustomed to offer private prayers to God kneeling.

*Acts* vii, 60: "And he kneeled down and cried with a loud voice, Lord, lay not this sin to their charge."

*Acts* ix, 40: "And Peter put them all forth and kneeled down and prayed."

*Acts* xxi, 5: "And they all brought us on our way, with wives and children, till we were out of the city; and we kneeled down on the shore and prayed."

We have thus presented eight instances in which we are expressly taught in God's word to kneel in prayer.

I have not been able to find one passage which directly teaches to pray in any other posture of body. It is true that one, and only one, passage (so far as I have been able to learn) may be so construed as to speak approvingly of standing in prayer, but not necessarily of standing upon the feet, as no mention is made or necessarily implied in that passage. It reads as follows:

*Mark ii, 25:* "And when ye stand praying, forgive, if ye have ought against any; that your Father also, which is in heaven, may forgive your trespasses."

Inasmuch as Solomon and Nehemiah are said to have stood upon their knees and spread their hands toward heaven, and all who kneel must of necessity stand upon their knees, whether they spread their hands toward heaven or not, it is highly probable that this passage refers not to standing upon the feet but upon the knees in prayer. Consequently it does not recommend or justify standing upon the feet in prayer. Where then is the justification of standing upright on the feet against the direct, clear, teachings of God, which we have cited, instructing us to kneel in prayer? They cannot be found; consequently we have written this clear scriptural statement of what we conceive to be the teaching of God's word, hoping that it may check, if not entirely stop, a growing tendency of Methodists to abandon their former scriptural custom of kneeling in prayer, and induce others to enquire into, and with an abler pen, to elucidate this subject. May the spirit of the infinite move all hearts and con-

trol all lives, and bend all knees! For it is written, *Philippians* ii, 10: "That at the name of Jesus every knee should bow."

The second thought in connection with prayer, to which we would call attention, is *implicit confidence* in God.

In order that one have such confidence in *any* being it is essential that he have a thorough knowledge of that being, and that he be satisfied that he is excellent in his nature in all he says and does, and is, as a consequence, disposed to do all he can to benefit those who put their trust in him, and that he has ability and therefore is *able* to confer the benefits needed. God is *infinite* in love, goodness, mercy and truth, infinite in all the attributes of His nature, infinitely excellent in all that He is, and in all that He does, and therefore we may have implicit confidence that He is *willing* to do all we need to have done for us.

He is of infinite power, and therefore is *able* to do whatever we need, will confer whatever benefits we need. He is *everywhere* present, and therefore is able and willing to do in all places what He has done in *any* place.

He is *unchangeable*, and therefore able and willing to do at all times whatever He has done at *any* time.

He is no respecter of persons, and therefore is able and willing to do for *all* persons whatever He has done for any. He is *infinite*, and therefore upon His *infinity* we may rest with implicit confidence, *always* and *everywhere*.



The third thought to which we call attention in regard to prayer is the necessity of importunity. The Saviour sets this forth quite forcibly, in case of the widow who came to the unjust judge. O how kind our Heavenly Father is to listen to and give us the *assurance* that He will grant our petitions, and especially in regard to giving us His Holy Spirit, to begin and carry forward every work of human salvation, until it is completed in eternal glory. Surely, if any do not trust Him fully, they cannot complain that He has not given sufficient reason to do so. Well may an inspired apostle ask: "Will not He who withheld not His only Son, with Him freely give us all things?"

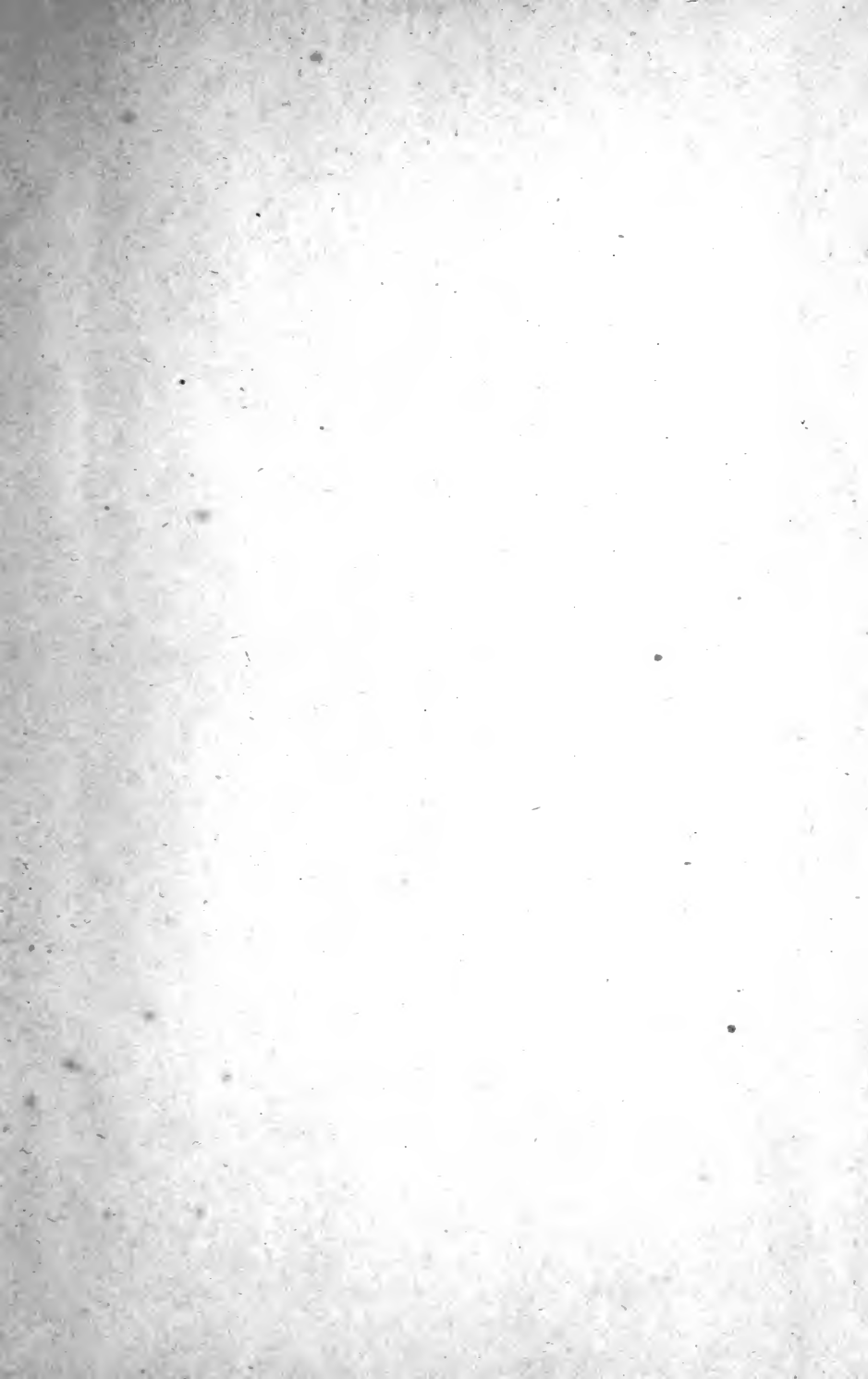
We might pause here and ask, why do the *best* of persons ask so little? while our Saviour says "ask that your joy may be full." While many think it admissible to ask all spiritual blessings they think that material laws and arrangements are so *fixed* that God will neither suspend nor vary them in answer to the prayers of His creatures. While we cannot take time or space to *refer* to scripture texts which show that it is the will of God that we ask for almost every *imaginable* material blessing, we will say that we have *found* such passages, and urge our readers to obtain a concordance and look out such passages for themselves, while we *do* refer to the Saviour's words, *Matthew* xxi, 22: "And all things whatsoever ye shall ask in prayer, believing ye shall receive." Language

could not be clearer or stronger to prove the privilege of praying for *all* things we *think* we need.

However, in praying for material blessings such as rain, and fruitful seasons, health, guidance and prosperity in business, and for all material blessings, inasmuch as God (infinitely wise), may know what we cannot, that, if what we may think would be a blessing, if bestowed, would be a curse to us, while it might be a blessing to others, therefore, in praying for such things we should always say in our hearts, if not with our mouths, if Thou, Father, seest best. But, as we are taught in God's word, that *all spiritual* blessings (according to our *capacity* to receive) *are* for our good, we may ask them with *no* such reserve.











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